

THE
SECOND PART
OF THE
MARROW
OF
Ecclesiastical History:
CONTAINING
The Lives of CHRISTIANS
Of Inferiour Ranks.

BOOK II.

2 PET. 2. 9.

*The Lord knoweth how to deliver the godly out of temptations,
and to reserve the unjust unto the day of judgement to be pu-
nished.*

LONDON,
Printed by ROBERT WHITE. 1650.

A Table of the Names of such persons,
whose Lives are contained in this Book.

S*I R* John Oldcastle, *Lord Cobham.*
Zisca, a noble Bohemian.

John Picus, *Earl of Mirandula.*

Thomas Cromwel, *Earl of Essex.*

Galeacius Caracciolus, *Marqueß of Vico.*

Lady Jane Grey.

Sir Phillip Sidney.

Mistris Catherine Bretterg.

John *Lord Harrinton.*

Phillip *Lord Morney.*

Master John Bruen.



L. COBHAM

*The Life of Sir John Oldcastle, who dyed
Anno Christi, 1417.*



SIR *John Oldcastle* was born of an ancient and honourable Family, bred up at the Court under King *Henry* the fourth, and for his abilities, and valour, was by him made Lord *Cobham*: he was also much prized by King *Henry* the fifth, but that which did truly enoble him, was, that the

His Con.
version.

Zeal.

Popish ma-
lice.

Lord was pleased in those dark times to reveal the Truth unto him, whereof he became a zealous Professor, and a valiant Defendor, especially of the godly Ministers, who were *Wickliff's* disciples whom he protected against the rage of the Antichristian Clergy, who bore the greatest sway in those Popish times : but hereby he made himself the Butt of their envy, and malice ; insomuch that *Arundel*, Archbishop of *Canterbury*, calling a Synod of the Clergy, they appointed twelve Inquisitors of Heresies to search out *Wickliff's* books, and disciples : who after a while brought in two hundred forty six conclusions, which they collected as Heresies out of those books ; whereupon they resolved, that it was not possible to make whole the seamless Coat of Christ (as they said) except some great men were taken out of the way, which were the chief upholders of those Hereticks, amongst whom, the Lord *Cobham* was esteemed the principall, who in the Diocess of *London*, *Riches-ter*, and *Hereford*, had entertained, maintained and set up to preach such as were not Licensed by the Bishop ; and who himself held Hereticall opinions about the Sacraments, Images, Pilgrimages &c. Hereupon they concluded, that without any further delay, process should be awarded out against him, as against a most pernicious Heretick. But some, of more wisdom and crafty experience than the rest, advised that the matter should not be handled so rashly ; but seeing that the Lord *Cobham* was a man of great birth, and in great favour with the King at this time, that therefore

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they should first make the King acquainted with the business, and procure his approbation, and consent before they summoned him: This Councell was well liked of, and thereupon *Arundel*, with his other Bishops, addressed themselves straitewaies to the King, laying forth before him most grievous complaints against the said Lord *Cobham*, to the great disgrace of that godly man. The King gently heard these blood-thirsty Prelates, for indeed in those dark daies they kept Kings in aw, yet he requested, and instantly desired them, that in regard of his Noble Stock, and for that he was his Knight, they would deal mildly, and favourably with him, seeking to regain him with gentleness, rather then by rigorous dealing: He promised also, that if they would have a little patience, he would seriously commune with him himself about those matters: Thus having pacified them for the present, he shortly after sent for the Lord *Cobham* to him, advising him as an obedient child to submit himself to the Church, and to acknowledge himself culpable: To whom this Christian Knight answered: *You most worthy Prince, I am alwaies willing and ready to obey, for as much as I know you to be the Minister of God, bearing the Sword for the punishment of evil doers, and for the praise of them that do well: unto you, next to my eternal God, I owe my whole obedience, and submit all that I have unto you, being ready at all times to do whatsoever you shall in the Lord command me: but as touching the Pope, and his spirituality, I owe them neither fute nor service; knowing him by the Scriptures to be the great Anti-*
A a a 3 *christ,*

Christian
Courage.

christ, the son of Perdition, the open adversary of God, and the abomination standing in the holy place. When the King had heard this stout and godly answer, he left him; And (not indeed daring to do otherwise) he gave the Archbishop leave to proceed against him as he saw fit: Then the Archbishop, with the consent of his other Bishops, resolved to call the Lord *Cobham* before them, personally to appear, and to make answer to such Articles as they should charge him with; and for this end they sent forth their chief Sumner with a very strict Citation to the Castle of *Couling*, where he then lived, to cite him; but when the Sumner came thither, he durst by no means enter into his Castle gates without his License, and therefore after a while, returned to his Masters, as wise as he went. Then the Archbishop suborned one *John Butler*, who was Door-keeper of the Kings privy Chamber, with large promises of reward, to go with his Sumner to cite the Lord *Cobham*, who accordingly went to him, falsely informing him, that he was sent by the King, to tell him that it was his mind that he should obey the process, and make his appearance: But the Lord *Cobham* stoutly answered, that he would in no case consent to those divellish practises of the Priests; with this answer they returned, and told the Archbishop that no man could safely, without perill of his life, cite him any more: Hereupon he decreed presently to send down Citatory Letters to be set upon the great Church Doors in *Rochester*, which was but three miles from *Couling* Castle; but as soon as

Popish Lies.

Courage.

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the Letters were set up, they were pulled down again, by some friends and favourers of the Lord Cobham, and thus the Archbishop was served twice, or thrice : and yet when the day came, and he appeared not, they condemned him of most deep contumacy ; and hearing by some of his fawning spies, that the Lord Cobham laughed the Archbishop to scorn, and disdained all his doings, he then proceeded to excommunicate him, and withall, set up a new Citation, wherein he cruelly threatened, that if he did not appear at the day, he would handle him more extreamly ; and withall, he commanded the Lay-power, under pain of terrible curses, to assist him against this seditious Apostate, Schismatick, Heretick, and troubler of the publick peace, &c. with such like odious names. But this worthy and constant servant of the Lord seeing the fury of Antichrist, and his followers thus kindled against him ; perceiving also that he was compassed about with deadly dangers, he wrote a most Christian Confession of his Faith, Signing and Sealing it with his own hand, wherein also he answered to four of the chiefest Articles that they laid to his Charge, and so taking it along with him, he went to the King, trusting to find mercy, and favour at his hands: He concluded the Confession of his Faith thus : *All the premises I believe particularly, and generally all that God hath left recorded in his holy Word, and therefore I desire you my Liege Lord, and most worthy King, that this Confession of mine may be justly examined by the most godly, wise, and learned men of your Realm : if*
it

Popish malice.

Confession of his Faith.

Valour.

it be found agreeable to Gods Word, let it be allowed, if otherwise, let it be condemned : provided alwaies that I be taught a better belief by the holy Scriptures ; and I shall at all times most reverently submit to the same : But the King, over-awed by the Bishop, rejected it, bidding him to deliver it to those that should be his Judges : then he desired before the King, that he might have an hundred Knights, and Esquires to be his Compurgators , which he knew would clear him of all Heresie : Also he offered after the Law of Arms, to fight with any man living, Christian, or Heathen, in the quarrell of his Faith, the King and his Councell being excepted : Lastly, he protested that he would refuse no correction that should be inflicted upon him according to the Laws of God, &c. Yet for all this the King suffered him personally to be summoned in his privy Chamber. Then the Lord Cobham said that he had appealed from the Archbishop, and therefore he ought not to be his Judge ; this made the King very angry, and when he refused to be sworn to submit to the Archbishop, he was arrested , and led to the Tower till the day of his appearance. In the mean time he caused the Confession of his Faith to be written out again. When he was brought before the Archbishop, and his Consistory, the Archbishop proffered to absolve him, if he would humbly desire it : Cobham told him that he was ready to make a rehearfall of his Faith , if they would give him leave, and so drawing it out of his bosom, he read it before them all, and then delivered it to the Bishop. After private consultation

The Life of the Lord Cobham.

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cation amongst themselves, they told him that there were many good things contained in his Confession, but for the present they must examine him upon other matters; then they examined him about the Sacrament of the Altar, and Pennance, &c. But he told them that he would no otherwise declare his minde, then was expressed in his writing: The Archbishop said, that if he would not fully and cleerly answer to the Articles proposed, they would adjudge him an Heretick: *Do as ye think best* (said Cobham) *for I am at a point: that which I have written, I will stand too to the death;* The Bishops were amazed at his stout answer, and so returned him to the Tower till Monday following, at which time the Lieutenant of the Tower, Sir Robert Morley, brought him before them again; then the Archbishop told him that he was (as formerly he proffered) ready to absolve him, if he humbly desired it: No, said the Lord Cobham, I will not, for I never yet trespassed against you, and so kneeling down, and lifting up his eyes, and hands towards heaven, he said, *I shrive me here unto thee O eternall, everliving God: In my frail youth I offended thee, O Lord, by pride, covetousness, wrath, uncleanness. Many men have I hurt in mine anger, and committed many other horrible sins, good Lord I ask thee forgiveness; and so weeping, he stood up, and said, Lo good people, for breaking Gods Laws, and his holy Commandments, they never yet cursed me, but for their own Laws, and Traditions they handle me most cruelly, and therefore both they and their Laws by Gods promise shall be utterly destroyed: Yet they proceed-*

Popish subtilty.

Christian courage.

Prayer.

Popish cruelty.

Faith.

Prayer for
his enemies.

Popish subtilty.

Flight in persecution.

ed again to further examination of him, to whom he gave stout, witty, and sound answers; whereupon the Archbishop proceeded to read the bill of condemnation against him; then the Lord *Cobham* with a most cheerfull countenance said, Though you judge my body, which is but a wretched thing, yet I am sure you can do no harm to my soul, no more then Sathan could to *Iobs* soul; he that created it will of his infinite mercy save it, I doubt not, and as for the confession of my Faith, I will stand to it, even to the very death by the grace of my eternall God, and then turning to the people, he said with a loud voice, good people, for Gods sake be well aware of these men, for else they will beguile you, and lead you blindfold into hell with themselves; then falling down upon his knees, he prayed for his enemies, saying, *Lord God eternall, I beseech thee of thine infinite mercy to forgive my pursuers, if it be thy blessed will*; and so he was sent back to the Tower: But this their cruell handling of the good Lord *Cobham* procured them much discredit both with the Nobility, and Commons; whereupon the Prelates laying their heads together, caused it to be blown abroad by their creatures, that now the Lord *Cobham* had seen his errors, and recanted the same, and withall they drew up a form of abjuration in his name, and scattered it abroad, as if he had lowly submitted himself in all things to the Church, & changed his opinion concerning the Sacrament; not long after the Lord *Cobham* made an escape out of the Tower, and fled into *Wales*, where he remained for the space of four years:

The Life of the Lord Cobham.

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years : In the mean time Proclamation was made by the King, and a great sum of mony was promised to him that could take Sir *John Oldcastle*, either alive or dead; and at the end of four years the Lord *Powis*, either for the love of the money promised, or for the hatred of the true Christian Religion, sought by all waies how to play the *Judas*, and at length obtained his bloody purpose, apprehending the Lord *Cobham*, and bringing him bound to *London*, Anno 1417. at which time there was a Parliament assembled to raise money to maintain the Wars in *France*; the Lord *Cobham* was then carried before the house of Lords, who taking cognisance of all the proceedings against him, and he no whit receding from his former profession, they adjudged him to be carried to the Tower, and from thence, as a Traytor, that he should be drawn thorow the streets of *London*, to the new Gallows in *Giles* his fields, where he should be first hanged, and then burnt upon the Gallows, which sentence was accordingly shortly after executed, and so this godly, zealous, and couragious Champion of Jesus Christ suffered Martyrdom, Anno *Christi*, 1417. But behold the Just Judgement of God upon the Archbishop, who had fate in judgement upon him, & pronounced the sentence against him. It pleased God shortly after to strike the said *Thomas Arundel*, Archbishop of *Canterbury*, in his tongue, that he could neither swallow down any food, nor speak a word for some daies before his death, and so he was starved to death.

A Judas.

He is condemned as a Traytor.

A Just judgement of God

Popish Lies.

Popish cruelty.

This Lord *Cobham* was a man strong, valarous, and in special favor with his Prince, till the spiteful, and malicious Prelates suggested to him, that this *Oldcastle*, and his adherents lay in wait to take away his life, and that in *Giles* his fields twenty thousand of them were to assemble in an hostile maner to destroy the Monasteries of *Westminster*, *Saint Albons*, and all the religious houses in *London*; together with *Pauls* Church: whereupon the King with a great Army at midnight went into *Giles* his fields, and found instead of an armed assembly, only some that were assembled to hear the Gospell preached in those times of persecution, seeing they could not have liberty to do it in other times, and places; these were about eighty, with a godly Minister amongst them, whereof thirty seven were condemned, and some of them hanged, and consumed with fire: During the time that the Lord *Cobham* was in *Wales*, all the Mass book that he met with he scratched, and defaced the Pictures, and Images which he found in them, and some of them coming to the hands of the Abbot of *Saint Albons*, he sent them to the King, and pittifully complained of the great wrong done to the Saints thereby: but the King returned them to the Archbishop, to do as he pleased therein.

Collected out of the book of Martyrs, and Speeds Chronicle.

The



ZISCA

*The Life of Zisca, who dyed
Anno Christi, 1424.*

Z*isca* was born in *Trosnovia*, in the Kingdome of *Bohemia*, of an ancient, and noble family, and from his youth was brought up in the Kings Court, and was much imployed in Military affairs; wherein he profited so well, that he became an able, and skilfull Captain: and fighting valiantly

Conversion.

Popery destroyed.

Sigismund.

antly in a battell against his enemies, he lost one of his eies; but it pleased God to recompence that outward loss by enlightning his mind with the knowledge of the truth, by the help of *Wickliffs* books (at this time rise in *Bohemia*) and by the Ministry of *John Hus*; and when *John Hus*, and *Hierom of Prague* were so cruelly, and unjustly burned by the Councell of *Constance*, to the dishonor of the *Bohemian* Nation, and King *Wencheslaus*, that had permitted it, dying shortly after: *Zisca* resolved to revenge the wrongs which the Councell had done to them, upon their complices, and adherents, and for that end he raised an Army of fourty thousand Protestants, by whose help he subverted the Monasteries, and their Idolatrous Temples, pulling down, and breaking in pieces their Images, and Idols, driving away the Priests, and Monks, which he said were kept up in their Cloisters, like Swine in a stie to be fatted; then he attempted to take the Castle of *Wisgrade*, and being not able presently to carry it, he left part of his Army before it, and marched with the rest to *Pelzina*, where were many Protestants, which town he took in, and fortified the same very strongly, and in the mean time his party that he left behind him, took in the Castle of *Wisgrade*: Hereupon the Queen sent to the Emperor, and to other nobles adjoining to her, for help. But the Emperor being preparing to go against the Turk, that had lately taken some Castles from him, could not assist her. She therefore taking all the Kings treasure, fortified the Castle of *Prague*, and the

the lesser City adjoining unto it; making Gates, and Towers upon the bridge over the river, to stop the passage of the Protestants that way; in the mean time the number of Protestants encreasing in *Prague*, they fought for the bridge so furiously, that many were slain on both parts, but at length the *Hussites* won the bridge, and the neither part of the lesser *Prague*; the Popish party for the Queen flying into the upper part, & then turning again, the battel was renewed, where they fought continually, day, and night, for five dayes together; But during this bickering Ambassadors came from the Emperor, which made a truce amongst them, and agreed that certain places being by *Zisca* delivered back into their hands, they should send Ambassadors to the Emperor *Sigismund* to treat with him about the settling of their estate. This both sides consented to, and thereupon peace ensued for the present: But the Emperor being now at better leisure, that he might shew his zeal for the Popish cause, and preform his promise to the Fathers at the Councell of *Constance*, raises a great Army, wherewith he resolved to root out all the *Hussites* in *Bohemia*, but before he enters into that Kingdom, he goes with his Army to *Uratistavia*, the chief City in *Silesia*, where he banished some, imprisoned others, seised upon the estate of others, and many he put to cruell deaths, and all this (as himself gave out) that he might strike a terror into the *Bohemians*, and make them obedient to the Church of *Rome*; this coming to the ears of the *Bohemians*, and they shortly after meeting with some of the Em-

A fight.

Blind zeal.

Popish cruelty.

Emperors Letters, wherein he wrote, that he would come speedily, and rule them after the same order, and manner as his Father *Charls* had done before him. Thereupon they seeing that their Religion, Liberty, and all that was dear unto them, lay at stake, resolve to arm for their own defence, and to repell unjust Tyranny by lawfull force, and chose this noble *Zisca* for their generall; and drawing the Governor of the Castle of *Prague*, called *Cencho*, to their part, they sent Letters into all the Realm, that no man should suffer the Emperor to enter, who was an enemy to *Bohemia*, seeking nothing else but to destroy the Kingdom, and one that had put by the Marquess of *Brandenburg*, whom they had chosen for their King, and had not only suffered *John Hus*, and *Hierom of Prague* to be burned at the Councell of *Constance*, contrary to his Faith given, but had also procured the same, and with all his endeavor sought to extirpate the Doctrine, and Faith which they taught, and followed: In the mean time *Zisca* was set upon by the Imperialists, who were all horsemen, and *Zisca's* souldiers were all on foot; the place where they fought was rough, and rugged, so that the horsemen were faine to alight, and fight on foot; hereupon *Zisca* commanded all the women that followed his Army, to throw their Kerchiefs on the ground, wherein the horsemen being intangled by their spurs, were slain before they could unloose their feet; and by this policy he got a great victory over them; then he went to *Ausca*, out of which Town, *Ulricius*, a Papist, had cast out the Protestants:

A Seratagem

A great
victory:

ants : This place *Zisca* took by Storm, set it on fire, and razed it : he took also a Castle which was a mile off, whither *Ulricus* was fled, putting him, and all his family, save one, to the sword; Then considering that he had no walled, or fenced Town to inhabite, he chose out a mountain that was fenced by nature between two Rivers; This place he compassed in with wals, commanding his followers to build them houses, where they had pitched their Tents, and named the City *Thabor*, and the inhabitants his followers, *Thaborites*; the way to it by Land was scarce thirty foot broad, in which neck of Land, he made a deep trench, and a triple wall of such thickness, that it could not be broken with any Engine. At this time the *Thaborites* had no horsemen, but the Emperor sending one of his officers with a thousand horsemen into *Bohemia* to resist *Zisca*, he fell upon them in their Quarters in the night, took away all their Horses, and Armor, and set the Town on fire where they lay; and then he taught his souldiers to mount on Horseback; to leap, run, turn, cast in a ring, so that after this, he never led Army without his wings of horsemen : In the mean time the Emperor *Sigismund* gathering together the Nobles of *Silesia*, entered into *Bohemia* with a great Army; marched to *Prague*, and entreated *Gencho*, that kept the Castle, to surrender it to him; Hereupon the Citizens of *Prague* sent for *Zisca*, who came with his *Thaborites* to assist them, and received the City under his government. His first design was to besiege the Castle, which was so strongly fenced, that it could not be forced but

Thabor
built.

A victory.

A victory.

Popish cruelty.

by famine, whereupon he blocked up all the passages to it ; But the Emperor coming with a very great Army, opened them again, and laid siege to the City of *Prague*, and assaulted it often for six weeks space; he sent out also part of his Army to seize upon the Tents of the *Thaborites*, against whom *Zisca* sent forth some power under the command of *Nich. Hus*, who beat the Imperialists, and took in *Grecium*, the Queens City also. Neer to *Prague* there is an high hill, on the top whereof *Zisca* planted a strong Garrison, that it should not come into the power of his enemies : against this garrison the Emperor sent the Marques of *Misnia*, with many souldiers, who getting to the top of the hill, were so lustily set upon by *Zisca's* men, that they were beaten into a corner, where the rock was very craggy, and steep, and there they set so fiercely upon them, that when the *Misnians* could no longer resist, they were driven down the steep rock, where they were broken to peeces. Hereupon the Emperor, raising his siege, departed, and *Zisca* with his men returned to *Thabor*. But considering that the Popish Clergy in *Bohemia* were the procurers of the cruell burning of *John Hus*, and *Hierom of Prague* at *Constance*, and that now also they had set on the Emperor against the *Husites*, helped to pay his Army, and had joyned with him in murdering the innocent servants of Jesus Christ, drowning some, roasting others before a soft fire, thrusting others into the mettall-mings, yea that their malice, and hatred was grown to that height, that they sold them like cattel, giving a

Florence

Florence for an ordinary Christian, and five Flo-
rens for a Minister, whom they excruciated with all
manner of Torments; he thereupon resolved to pay
them back in their own coin, and in prosecution
thereof, he burnt, destroyed, and overthrew three
hundred Monasteries, and amongst the rest the
famous Monastery called the *Kings Court*, a mile
from *Prague*, in the wals whereof the whole Bible
was most exquisitely written in letters of Gold; the
Monks, and Friers he drave out, and caused ei-
ther to betake themselves to labor, or to seek to
other places for shelter.

Shortly after he took in many places, and then
besieged the Castle of *Visgrade*; the besieged were
brought to great straits, insomuch as they were
forced to live upon their horses; at length they came
to composition, that if they were not relieved by
the Emperor by a certain day, they should surren-
der the Castle to him; the Emperor hearing here-
of, marched to the relief of it with a strong Army,
but entering into a narrow passage neer the Castle,
he was suddenly set upon by the Protestants, who
gave him a great overthrow, which caused him
to depart without effecting his purpose, and so the
Castle was surrendred to *Zisca*; presently after he
took one of the Imperiall Captains in a strong
Town; he also took, and burned down five
Monasteries, and then fate down before the strong
Monastery of *Saint Clare*. Thither also came the
Emperor with a great Army, but when *Zisca*
drew forth his power against him, he most cow-
ardly fled, and departed out of *Bohemia*: From

Just revenge.

A great
victory.

Popish cow-
ardise.

Zisca loseth
his eye.

Zisca over-
comes the
Emperor.

Gods judge-
ment on the
Papists.

thence *Zisca* went with his Army to the famous City of *Comitavia*, which he took by storm, burning all the Priests therein; then he besieged the strong Town of *Raby*, where he was stricken with an Arrow in the eye, and so was carried to *Prague* to the Physicians, who cured him of his wound, but he lost his sight, and so was stark blind, yet would he not leave his Army, but still took the charge of them; After this the Protestants took many of the Emperors Garrisons, which caused him to send to all the Princes Electors to raise forces, and to joyn with him for the subduing of the *Bohemians*: Himself with an Army of *Hungarians* entered on the East part of *Bohemia*, and he appointed the Electors to enter on the West; the Emperor at his first coming took in some Towns. But when *Zisca* (although he was blind) came towards him, he was in a great fear, yet a battel was fought, wherein *Zisca* slew many of his Nobles, and common souldiers, insomuch as the Emperor fled, and *Zisca* pursuing of him a daies journey, got great and rich spoils; in his return he took the strong Town of *Broba* by force, and burned it down, so that it lay desolate for fourteen years after; the Emperor in his flight made such hast, that himself passing over a Bridge, *Piso*, a *Florentine*, that had brought fifteen thousand horse out of *Hungary* to these wars, adventuring to pass the River upon the Ice, the Ice breaking by reason of the number and weight of the horsemen, most of them were there drowned, at which time and place perished a great part of the *Hungarian*

Nobi-

the Nobility. *Zisca* having obtained this victory, would not suffer any Images, or Idols to continue in the Churches, neither would he suffer the Priests to wear Copes, and vestments; After this *Zisca* marched with a great Army into *Austria*, where the husbandmen drave, and carried a great number of their Cattell into an Island in the river *Danubius*, but leaving, for hast, some Calves, and Swine behind them, *Zisca* caused his souldiers to drive them to the rivers side, where they made them roar, and bleat, which the Cattell in the Island hearing, swam over to them, whereby *Zisca* got a great booty, and so returned home. Then the Emperor delivered to the Marquess of *Misnia*, the bridge, and Town of *Asca* upon the river *Albia*, to plant a strong Garrison in; Thither *Zisca* went, and besieged it; whereupon the Marquess raised a great Army out of *Saxony*, *Thuringia*, *Misnia*, and both the *Alsacia's* to relieve the besieged: *Zisca* fought a great battell with them, the victory remaining doubtful for a great while, but it pleased God at last to make the Protestants conquerors, in which battell *Zisca* slew many Noblemen, and nine thousand of the common souldiers, and thereupon *Asca* was surrendered to him, which he utterly razed: At last there arose some dissention between them of *Prague* and *Zisca*; whereupon they raised a great Army against him, and he knowing himself to be too weak to withstand them, retreated into certain mountains, but when his enemies pursued him into a narrow Plain, he knowing that they could not spread out their Army in that place,

Zeal.

A stratagem.

A great victory.

Contention.

A victory.

Zisca's
speech to his
Army.

commanded his Standard to stand still, exhorting, & encouraging his men to give them battell, which accordingly they did; the battell was very fierce, and cruell on both sides, yet at last Zisca had the upper hand, and slew three thousand of them, putting the rest to flight, and strait he took the City of *Cutbna* by force, which they of *Prague* had garrisoned, and burnt it down, and so with all speed he marched with his Army to besiege *Prague*; But his souldiers being not pleased with it, began to murmur, saying, that it was not reasonable that the Regall City should be suppressed, especially not dissenting from them in opinion; that the Emperor would make great advantage of these their divisions, &c. These speeches coming to Zisca's ears, he called together his Army, & speak thus unto them.

Brethren, blame not me that have sought your health, and safety; the victories that you have obtained under my conduct are yet fresh in memory, neither have I at any time brought you to a place from which you have not gone conquerors: you are become famous, and rich, and I for your sakes have lost my sight, and dwell in darknes: I have got nothing to my self but a vain name; for you have I fought, and vanquished, &c. I do not persecute them of Prague for mine own cause: its your blood that they thirst after, it would availe them little to destroy me, an old, and blind man; its your valor, and courage which they fear; either you, or they must perish; Civill sedition is dangerous, let us subdue Prague, and banish the seditious Citizens before the Emperor hear of it, and then when but few of his faction are left, we may fear him the less; But because

you

you shall accuse me no more, I give you free liberty to do what you will. If you will let them of Prague alone, I will not be against it, so there be no treason wrought; If you determine of war, I am also ready; Look which part you incline to, Zisca will be your aid and helper; Upon this speech, the souldiers minds were changed, so that speedily betaking themselves to their Arms, they ran to the City wals, to provoke their enemies to fight: Zisca in the meantime provided all things ready for the assault: But it pleased God to stir up one of the City Ministers, called *Johannes de Rochesana*, famous for his life, & learning, by the consent of the Citizens to go out to Zisca, and he dealt so effectually betwixt them, that he reconciled them each to other, and so put an end to that discord. The Emperor considering the wonderfull success that God gave to Zisca in all his undertakings, and that the whole State of *Bohemia* did depend upon him alone, he sent to him, promising him the government of the whole Kingdom, & making many other large promises if he would come to him, &c. Hereupon Zisca began his journey towards the Emperor, but it pleased God by the way that he fell sick at the Castle of *Priscovia*, where he also dyed, 1424.

Peace made.

Aeneas Silvius (afterwards Pope) complains, that to the great dishonor of the Imperiall Majesty, and disgrace to the Catholick Religion, *Sigismund*, born of an Emperor, & himself an Emperor, whose name was so famous, and so much feared in *Italy*, *France*, & *Germany*, yea amongst the very Turks themselves, should thus basely, & unworthily truck with an old blind man, by promising him gold, government, and what not, if he would but submit unto him.

Popish malice.

Policy.

In the time of his sickness, his attendance demanded of him, where he would be buried, whom he commanded to pull the skin from his dead corps, and to make a Drum of it, which they should use in their battels: affirming, that as soon as their enemies should hear the sound of that Drum, they would not abide, but presently fly away: He was buried honorably at *Castavia* by his *Thaborites*; But *Anno Christi 1623* the Popish Army under the Emperor *Ferdinand*, two hundred years after wanting one, coming into the Church, and seeing the Epitaph upon his Tomb-stone, they brake it in pieces, & digging up the dust of his grave, they carried it out, and scattered it abroad in the wind, raging against him so long after his death, whom they could never overcome in his life.

In the life-time of King *Wenceslaus*, he had a purpose of disarming the Citizens of *Prague* for some offence that he took against them, which *Zisca* hearing of, called together the Citizens, bidding them arm themselves and follow him; which they doing, he went presently with them to the King in his Castle, who being astonished at their so sudden coming in that manner, *Zisca* said to him, Sir, where are those enemies which your Majesty fears; for these your faithfull subjects, and Citizens of *Prague* are resolved to spend their blood in the defence of their King; whereupon the King dismissed them, and the Citizens kept their Arms, and were freed from their fears.

Collected out of the book of Martyrs, and out of a book called *Historia persecutionum Ecclesie Bohemicæ*; and out of another book called *Lachrymæ Bohemicæ*, written by *Samuel Martin*.



I. P. MIRANDULA

The Life of John Picus Earl of Mirandula,
who dyed, Anno Christi, 1494.

John Picus was born Anno Christi, 1463. of an ancient and Honorable Family in Italy, that derived their pedigree from Constantine the Great: a little before his Mother was delivered of him, there appeared in her Bed-chamber a round flame of fire hanging (as it were) on the wall for a little while, and then vanishing away, concerning which

D d d

there

A strong
memory.

there were many conjectures: When he had passed over his childhood, under the care and tuition of his Mother, he was placed under able and learned School-masters, where he applied himself with so much ardour, and diligence to his book, that in a short time, he became a very good Orator and Poet. He was of a very quick apprehension, rich phansie, excellent invention, and sound memory, insomuch as having heard sundry verses once read over, after a little meditation, he was able to repeat them forwards and backwards, to the great admiration of all that heard him: When he was fourteen years old, his Mother, desiring to fit him (being her youngest Son) for the entrance into Popish Orders, as the way to preferment, sent him to *Bononia* to study the Civil Law: when he had spent 2 years in that study, wherein he made a very good progress, perceiving that it depended most upon precedents, and traditions, he grew weary of it, yet as young as he was, in that space he made an excellent *Epitome* of the Popes *Epistles* and *Decretals*, which was excellently well approved of by learned men. But being exceeding desirous to search out the secrets of Nature, he left these beaten paths, & betook himself to the study of Philosophy, and for his furtherance therein, he travelled to all the Famous Universities of *Italy* and *France*, acquainting himself with the most learned men in them; and took such extraordinary pains in his study, that in a little time he became an exquisite Philosopher, and an excellent Divine; and so having spent seven years in these Studies, being ambitiously

His travels.

ously desirous of renown and credit in the world, he went to *Rome*, where he publickly set up nine hundred questions of Logick, Mathematicks, Philosophy, Divinity, &c. not onely out of *Latine* Authors, but *Greek*, *Hebrew*, *Chalde*, *Arabick*, as also out of the *Hebrew Cabala*, & the old Philosophers, *Pythagoras*, *Trimegistus*, *Orpheus*, &c. Besides some of Naturall Magick. He also set up seventy two more questions, not formerly discussed by any Authors, but found out by himself, in Philosophy, and Metaphysicks, and withall he promised to bear the charges of such learned men as should come out of other Countries to dispute with him upon those questions. But this doing, procuring him much envie, caused that his Antagonists would never suffer him to come to a publick disputation upon them: yet privately they scanned them over very curiously, and complained that divers of them were contrary to the true Faith: But he not enduring the least disgrace, in twenty days space published a learned Apology, wherein he justified his questions, as being nothing at all contrary to the Catholick Faith: Concluding with that of St. *Augustine*: *Errare possum, hereticus esse non possum, quando alterum sit hominis proprium, alterum perverse, & obstinate voluntatis*: I may err, but I will not be an heretick, the first being proper to man, but the other a property of an obstinate, and perverse will: He was of excellent beauty, tall of stature, of a comly countenance, lively eies, and his hair of a yellowish colour, of a noble stock, and great riches, insomuch

Ambition.

Envie.

His Character.

Conversion.

that many Ladies, and gentlewomen fell in love with him whilst he was at *Rome*, and so inveagled him, being of a tractable, and courteous disposition, that he began to give over himself in this his heat of youth, to unlawfull pleasures with them; But it pleased God by the malice of his adversaries, & the troubles which he met with by their means, to awaken him from his sensuall delights, and to stir him up to shake off, and avoid all these provocations, and incentives to wickedness, and to choose celestially, instead of fleshly pleasures: and laying aside his hunting after vain glory, and popular applause, to dedicate, and devote himself to the glory of God, and the good of his Church: resolving for the time to come, so to carry himself, through Gods assistance, that his adversaries should have nothing to object against him.

Scriptures
studied.

His fame being spread abroad, many great scholars repaired to him, some to dispute with him, and to try whether his learning was answerable to the report that went of it, others to learn, and be instructed of him: And whereas he had written some love verses in his youth, he burnt them all, and some other unprofitable writings: then he addicted himself seriously to the study of the Scriptures, and being twenty eight years old, he wrote a learned Tractate of the six first days work of God, and another of the Sabbath, for the publick benefit of the Church. He was wonderfully affected with the Elegancy of the Scriptures, in their Originals, especially of *Paul's* Epistles, which he preferred before all humane Eloquence whatsoever.

ver}

ver, professing that the writings of *Tully, Demosthenes, &c.* were not to be compared with them. Then he wrote his Book *De Ente & uno*, stuffed with abundance of learning: He wrote much also for interpreting the old Testament, and reconciling seeming differences: He justified the translation of *Hierom* against the calumnies of the Jews: He also defended the *Septuagint* translation, principally in reference to the *Psalms*: He wrote also about the true computation of Times: He wrote much in defence of the Catholick Faith, against *Mahometans, Jews*, and other opposers of it: many other excellent works he had begun, but being cut off by an immature death, he left them unfinished: and his writing was so bad, that few could collect his sense by it: He read over whole Libraries both of *Latine* and *Greek* Authors with admirable celerity, and yet culled out the most usefull things as he went through them: He was so versed in the ancient Fathers, as if he had made them his only study all his life long: He was so well acquainted with Modern Writers, that if any difficulty was proposed to him out of them, he could presently resolve it, as if he had been of their Counsel in writing: He was an acute and excellent Disputant, which he much delighted in: He always preferred those disputations which were privately undertaken, with an humble and peaceable mind, to find out the truth, rather than to get the Victory: But could not endure such publick disputations as were undertaken to shew learning, or to win applause from the common people, pro-

Industry.

Humility.

Charity.

Prayer.

Humility.

fessing that they did very much hurt : He had a
 very great Library of Ancient and Modern Wri-
 ters, of all sorts and Languages : He was of such
 an indefatigable Spirit, that he was never a wea-
 ry of his study : Three years before his death,
 he retired himself from the pleasures, profits and
 honors of the world, & that he might live a more
 private life, He made over almost all his estate
 in the Earldoms of *Mirandula* and *Concordia*, to
 his Brothers Son : a great part of his Mony, Plate
 and Jewels he distributed amongst the poor : He
 kept a frugall Table, which he well contented
 himself with : He was constant in his daily pray-
 ers unto God : He relieved the poor every day : He
 gave much mony to poor maids, for preferring
 them in marriage : He imployed an intimate friend
 to enquire out the wants and necessities of poor
 House-keepers, whom he bountifully relieved :
 He kept under his body by fasting, &c. He was of
 a cheerfull countenance, and of so composed a
 mind, that he was scarce ever seen angry : He was
 very humble, being so far from seeking and affect-
 ing great honors, and offices, that he could not be
 perswaded to accept of them : His usual discourse
 amongst his friends was of the vanity and uncer-
 tainty of all Earthly things, and of the sta-
 bility of Heavenly things, and therefore he
 would often call upon them to love the Lord a-
 bove all, &c. He did so little regard these out-
 ward things, that he was often blamed by his
 friends for too much neglect of them : He was al-
 ways most cordially affected to his friends, whom
 he

The Life of John Picus.

31

Love to his friends.

he chose for the similitude of manners and learning, rather than for other outward respects of kindred, &c. *Angelus Policianus*, and *Marcilius Ficinus* were two of his most intimate friends : But falling into a violent Feavour, which contemned all means of cure, in thirteen days space he quietly departed, *Anno Christi, 1494.* and of his Age 32.

*Collected out of his life, Written by his Nephew,
whom he brought up and made his Heire, and
out of Boifardus his Bibliotheca.*

**T. CROMWELL**

*The Life of Thomas Cromwel Earl of Essex,
who dyed, Anno Christi, 1541.*

Thomas Cromwel was born at Putney in Surrey; his Father was a Smith, and therefore could bestow no great cost in his education, so that his poverty was a great hinderance at first to his vertue; yet such was the activity, and forward ripeness of nature in him: his wit so pregnant: his judgement so sound: his tongue so eloquent: his ser-

service so faithfull: His stomach so couragious, & his Pen so active, that he could not be long concealed, nor hindred from favour, & friends to imploy him: Nothing was so difficult which his wit & industry would not compass, he had also a very firm memory in retaining whatsoever he had once gotten, in so much as in a journey to, and from *Rome* he learned the whole New Testament translated by *Erasmus*, without book: As he grew towards ripeness of years, he had a great minde to travel into forraign Countries to see the world, and learn experience, and so passing over the sea, he went into *France*, from thence into *Italy*, at last he came back to *Antwerp*, where he was entertained by the *English* Merchants to be their Secretary: It hapned about the same time, that the Inhabitants of *Boston* in *Lincolnshire*, were minded to send to *Rome* for the renewing of their two Pardons, which, though it would cost them great expenses, yet they found such gain by that *Roman* Merchandise, that they chose one *Jessery Chambers*, and another, whom they furnished with Whittings, and good store of money, and so sent them to *Rome* to dispatch that business: By the way when they came to *Antwerp*, *Chambers* suspecting his own weakness for so weighty a work, conferred, and prevailed with *Thomas Cromwell* to assist him therein: *Cromwell*, though he knew the difficulty of the enterprise, and what it was to have to deal with such greedy Cormorants, as the Pope, and his Cardinals were, yet having some skill in the *Italian* tongue, and as yet being ungrounded in the true Religion, he con-

Scriptures
studied.

The sensual-
lity of the
Pope.

sented to go along with them. Coming to *Rome*, he gat Information, that the Popes holy Tooth greatly delighted in new fangled dishes, and strange delicates, whereupon he prepared certain fine dishes of jelly, made after the best *English* fashion, but never before seen at *Rome*: And taking his time with his two companions, when the Pope was newly come from Hunting, and gone into his Pavilion, they brought their *English* Presents in with a three mans Song (as it was then called) The Pope marvelling at the strangeness of the Song, and understanding that they were *English* men, and came not empty handed, he willed them to be called in: *Cromwell* doing his obeysance, offered him his jolly-junkets, telling him, that they were such as none but Kings, and Princes in *England* used to feed upon: Desiring him to accept of the Present which he, and his Companions, that were poor suiters to his Holiness, had presented as novelties for his recreation, &c. The Pope seeing the strangeness of the Dishes, bad one of his Cardinals to tast of it, who liked it so well, that he commended it to the Pope: The Pope also was so well pleased with it, that he asked them what their suits were, and commanding them to teach his Cook the making of that meat, he incontinently confirmed both their Pardons according to their requests: All this while *Cromwell* had no sound tast of Religion, and himself would often after tell Doctor *Cranmer* what a *Ruffian* he was in his young dayes: How he was in the wars with the Duke of *Burbon* in the

siege

siege of Rome : As also how he assisted *Chambers* in publishing, and setting forth the Pardon of *Boston* every where in Churches as he went, and so he continued, till at last, learning the New Testament by heart, it pleased God to begin to touch, and affect his heart with the knowledge, and savor of the Truth : In the mean time, Cardinal *Woolsey* began to rule all under the King, or rather with the King in *England* ; so that men of the best wits, and ablest parts, sought to get into his service : amongst whom *Thomas Cromwell* also gat preferment under him, and having faithfully served him divers years, the Cardinal at last preferred him to be his Solicitour : About which time *Woolsey* was building his stately Colledge in *Oxford* [now *Christ-Church*] for the furtherance whereof, he pulled down some small Monasteries, and Pories in divers parts of the Realm, the charge whereof he committed to *Cromwell*, wherein he was so industrious, that he gat him much hatred amongst many superstitious persons, and with some of the Nobility that were about the King.

Shortly after the Cardinal grew into disgrace with the King, and fell into a *Premunire* : So that his household being dissolved, *Thomas Cromwell* amongst others, sought to get into the Kings Service : And Sir *Christopher Hales*, Master of the Rolls (though a great Papist) yet liked *Cromwell* so well, that he commended him to the King, as a man most fit for his purpose, having then to do against the Pope. But the King having had former complaint made to

The means
of his Con-
version.

He is hated
by the Pa-
pists.

Gods providence.

He is sent for to the King.

him against *Cromwell*, for his homely dealing with the Monasteries, Images, Altars, &c. he detested his very name, and some that stood by also, with railing, and reviling words, sought more to inflame the Kings hatred against him: But there being present at the same time, the Lord *Russell*, Earl of *Bedford*, with a vehement boldness he stood forth, and took upon him the defence of *Cromwell*, uttering much in his commendation before the King; and withall, telling him, that when himself was at *Bononia*, about the Kings affairs, he was in extremum perill of his life, had not *Cromwell* by his singular device and policy freed him from the same: Adding, that forasmuch as his Majesty had now to do with the Pope, there was in all *England* none so fit for the Kings purpose, which could say or do more in that matter then he: The King hearing this, was content to see, and speak with him, and to hear what he could say: *Cromwell* having private notice that he should be sent for to the King, provided himself before hand, and gat in a readines the Copy of the Bishops oath, which they used to make to the Pope at their consecration, and so being called for, he was brought to the King in his garden at *Westminster*, Anno Christi 1530. the King propounding sundry questions to him, He answered him very satisfactorily, and withall shewed him how his Princely authority was abused within his own Realm by the Pope, and his Clergy, who being sworn to him, were afterwards dispensed with, and sworn anew unto the Pope, so that he was but an half King, &c. He also

also shewed him how he might accumulate to himself whatsoever the Clergy in *England* was worth, if he pleased to take the occasion now offered unto him: The King giving good ear to this, and liking his advise, asked him, if he would stand by what he had told him: Yea said he, I can avouch it to be certain, and therewith he shewed the Bishops oath unto the King: Hereupon the King presently admitted him into his service, and taking his Ring off his finger, he sent him therewith into the Convocation house amongst the Bishops: *Cromwell* coming boldly into the house, placed himself amongst the Bishops, where he made an Oration, and declared unto them the authority of a King, and the office of subjects, especially of Bishops and Churchmen under the publike Laws, which Laws (saith he) you have all transgressed, & highly offended by derogating from the Kings Roiall estate, falling under a *Premunire*, by consenting to the power Legantine of the Cardinal, as also by being sworn to the Pope, contrary to your fealty to the King, to whom therefore you have forfeited all your Goods, Chattels, Lands, Possessions, and whatsoever Livings you have: The Bishops hearing this, were much amazed, beginning to excuse, and deny the fact: But *Cromwell* shewing to them the very Copy of the oath given to the Pope at their consecration, they could deny the matter no longer, but fell to intreaty: And after a short debate amongst themselves were content to give to the King 101884. li. to free them from the *Premunire*: After this *Cromwell* growing

Admitted
into the
Kings service.

Proves the
Clergy to be
in a *Premunire*.

His preferments:

Industry.

Zeal.

Abbies demolished.

Gods just
judgement
on Mona-
sties.

into great favour with the King, he first Knighted him : then made him Master of his Jewel-house : then one of the privy councill : then Master of the Rolls : then Knight of the Garter : And lastly, Earl of *Essex* : Great Chamberlain of *England*, and the Kings vicegerent to represent his own person : Which office is seldome conferred upon any subject in *England*, and was never better discharged then by this Lord. Neither did his honours make him grow proud, or remiss in his duty, but he was rather quickened thereby to work more abundantly for the good both of Church, & State : and above all his other vertues, he is chiefly to be commended for his singular zeal, and laborious travell bestowed for the restoring of the truth, and demolishing the Synagogues of *Antichrist*, the Abbies, and Religious houses : For it pleased Almighty God to make him an instrument to perswade the King to suppress, first the Chauntries, then the smaller Monasteries, and at length all the Abbies in *England*, both great, and less : And though the buildings might have been converted to Schools, and houses of learning : the goods, and possessions might have been bestowed to much better, and more godly use, *viz.* to the relief of the poor, and to many publike uses of piety, and charity : yet herein the secret judgement of God is to be admired, and adored, in that those houses that were so full of all manner of abominations (as appeared to the Kings Commissioners upon examination, and remains upon Record) so horrible to be heard, so incredible to be believed, so

stinking

stinking before the face of God and man, that no marvel it is, if Gods vengeance from heaven, so highly provoked thereby, would not suffer any monument of these Houses to be unplucked up : The Doctrines, Laws, & Traditions also of such as inhabited them, was rebellion against Christ, derogatory to his Glory, pernicious to mans salvations, full of much blasphemy, and damnable Idolatry : So that of both we may say with *Matthew Paris* : *Cujus fator usque ad nubes fumum teterrimum exhallabat.* i. e. whose filthy stink did breathe up a most pestiferous fume even to the clouds of heaven, and with *Sodoms* sins cried loud for vengeance, &c.

The Bishop of *Romes* power being thus abolished out of *England*, there were yet divers Popish Bishops, his creatures, which privily watched all opportunities to restore it again : But *Cromwell* (as a mighty wall, and defence of the Church) resisted it continually, and so frustrated all their expectations, and endeavors : About this time some tumults began to arise about Religion : Whereupon the King Summoned, and Assembled most of his Bishops, and Learned men to meet, and treat soberly, and modestly about most of the controversial points : To this Convocation, *Cromwel* went, and accidentally by the way he met with *Alexander Alesius*, a *Scotchman*, whom he took along with him : And having taking his place as the Kings Vicegerent, at the upper end of the Table, he made an Oration to them, wherein in the Kings name he thanked them for their ready, and cheerful meeting

His zeal for
the Truth.

Tumults a-
bout Reli-
gion.

Anno 1537.

A Convo-
cation.

Scriptures to
be the su-
pream Judge.

His zeal.

Scriptures
translated.

ing together, told them that the King desired that they should debate about the present controversies of Religion, for that he would suffer no alteration but by the advice, and consent of them, and his Parliament: *Therefore (saith he) he desires you for Christs sake, that all malice, obstinacy, and carnal respects being set apart, you will friendly and lovingly dispute amongst your selves of the controversies moved in the Church, and that you will conclude all things by the Word of God: Neither will his Majesty suffer the Scriptures to be wrested by any false Glosses, Papisticall Laws, or by any authority of Doctors, or Counsels, much less will he admit any Articles, or Doctrine not contained in the Scripture, but onely founded upon continuance of time, and old Customs, or by unwritten verities, as ye were wont to do, &c. The onely way to unity is to determine all things by the Rule of Gods Word, as himself requireth, &c.* In this Convocation many points were debated, wherein *Alesius*, being a godly, and learned man, did the Church good service, and so through *Cromwells* industry, though Religion could not be wholly reformed, yet the Reformation of it was well begun at that time through all *England*. And this good Lord was alwayes very studious how to advance the Cause of Christ: His whole life was nothing else but a continual care and travel to further the true knowledge of the Gospel, and to reform the House of God: He caused all the people through the Kingdom to be instructed in the Lords Prayer, and Creed, in *English*: Then he procured the Scriptures to be translated, and published for

for every *English* man to understand: Then he rescued the vulgar sort from damnable Idolatry, causing many of their grossest Pilgrimages to be destroyed: He procured, that divers idle Holydayes should be abolished: That Liberty should be given to eat Eggs, and white-meats in Lent: By him it was provided, that for the better instruction of the people, Beneficed men should be resident on their Cures to teach, and keep hospitality. Infinite almost were the private benefits which he did in helping poor godly men, and women out of trouble, and great distresses: Yea, his whole life was full of such examples, being a man ordained of God to do many good, especially to deliver such as were in danger of persecution for Religion sake. Some examples are set down by Master Fox in his Book of *Martyrs*, Vol. 2. Pag. 507. &c.

Usually men advanced from mean and base degree, to high and ample dignities, grow proud and insolent, forgetting what they were, and from whence they came, and so casting off their old friends that were formerly beneficial unto them; but it was far otherways with this courteous and Christian Earl, as may appear by these examples: On a time he was riding in his Coach with Archbishop *Cranmer* through *Cheapside*, where spying a poor woman of *Hounslow*, to whom he was indebted for certain old reckonings, to the value of forty shillings, he caused her to be called unto him, where questioning with her what was her name, and where she lived; withall he asked her

F f f

whether

Mercy to the persecuted.

Humility:
Rare examples of it.

whether he was not somewhat indebted unto her, she said yea, but she durst never call upon him for it, though now she stood in great need of it: He therefore presently sent her to his House with one of his men, and when he came from the Court, he did not onely discharge his debt, but gave her an yearly Pension of four pound, and a Livery every year so long as she lived after.

An excellent
example of
gratitude.

Another Example was this: At what time *Thomas Cromwel* went with the *French Army* into *Italy*, the Army being overthrown, he fell into much want, and being in the City of *Florence*, he met a rich Merchant, called *Francis Frescobalds*, and asked of him an Alms for Gods sake; the Merchant under his tottered attire, seeing an ingenuous countenance, moved with pittie, demanded of what Countrey he was, &c. To whom he answered, *I am Sir of England, my name is Thomas Cromwel, my Father was a sheerer of cloth, and I straying from mine own Country, came with the French Army into Italy, by whose overthrow I am fallen into this want*: The Merchant considering the state of the young man, and loving the *English Nation*, amongst whom he had formerly lived, and from whom he had received many courtesies, took him into his house, entertained him kindly, and when he was desirous to return into his own Countrey, he gave him an horse, a new sute of apparrel, and other necessaries, and sixteen Ducats of gold to bear the charges of his journey. It so fell out after, that at what time the Lord *Cromwel* was so highly in favour with his Prince, and advanced to so many

many dignities, that this *Francis Frescobald*, was by many great losses that befell him in his Marchandizing, become very poor, yet remembering that in *England* some Merchants owed him fifteen thousand Ducats, he purposed, if he could get that mony, to content himself to live upon it, and to give over trading, and for this end he came into *England*; and it fell out that whilst he was here, endeavouring to get in his debts, he met with the Lord *Cromwel*, whom he had forgotten, as also the kindness which he had shewed him: The Lord *Cromwel*, as he was riding to the Court, espied him in the street, and eying him well, he remembered him, and alighting from his horse (to the admiration of his followers) he went, and in a most kinde manner embraced him, and scarcely refraining from tears, he asked him whether he was not *Francis Frescobald* the *Florentine*: Yea Sir, said he, and your humble servant: My servant (quoth *Cromwel*) no, as you have not formerly been my servant, so will I not now account you other then my special friend, assuring you, that I have cause to be sorry, that you knowing what I am (or at least should be) would not make known your arrival to me, that I might have paid part of that debt that I confesse I ow you: But being now upon urgent affairs for my Prince, I must intreat you to excuse my leaving of you, desiring you with the faithful mind of a friend, that you come this day to my house to dinner, and so remounting, he went to the Court: *Francis* wondering with himself who this Lord should be, at last, called to

mind, that it was the same man, whom he had formerly relieved at *Florence*, for which he was wondrous joyfull, hoping that by his Authority he should the sooner recover his debts: about Dinner time he repaired to the *L. Cromwels* house, & there walking in the Court, he attended his coming: the Lord shortly returning, he no sooner dismounted, but he again embraced this Gentleman with so friendly a countenance, that the Lord Admiral, and the other Lords that were with him, marvelled at it, which he perceiving, turning towards them, and holding *Frescobald* by the hand, he said, My Lords, marvel not that I am so glad to see this man, for by his means I have attained to this present dignity, and that you may not be ignorant of his courtesie to me, I will relate it to you, & so he told them every thing in order, as is before recited: & so, stil holding him by the hand, he had him into his Dining-Room, and placed him next to himself at the Table: when Dinner was ended, and the Lords departed, he would needs know of him what occasion had brought him to *London*: *Francis* related his great losses to him, and told him that all that remained was this mony that he come to sue for: *Cromwel* having comforted him against his afflictions, and told him that he sympathized with him in the same, said further, you shall receive in this your distress some consolation for your old courtesies that you shewed me in times past, and I further profess in the word of a true friend, that during this life, and state of mine, I will never be wanting to do for you, where-

wherein my authority may prevail to supply your lack and necessity: and so taking him by the hand, he led him into his Chamber, and commanding all to depart, he opened a Chest, and first gave him sixteen Ducats which he had given him in mony, then ten Ducats that he disbursed on his apparel, and ten other that he paid for his horse: and further, said he, for the interest of your mony, take these four bags, in each of which is four hundred Ducats, these you shall receive from the hand of your assured friend: *Frescobald*, though brought to a low ebb, yet expressing the vertue of a modest mind, would have refused the kindness offered, but that the other enforced him against his will to receive it. Then he caused him to give him a note of the names of his debtors, which he gave to one of his servants, charging him diligently to inquire out the men, & then to require them to make payment of those debts within fifteen days, or to abide the hazard of his displeasure: the servant so carefully performed his Lords command, that in a short time he procured *Frescobald* all his debts: who willingly forgave the interest: And all this while he lodged in the L. Cromwells house, who gave him noble entertainment, & proffered, that if he would continue in *England*, and make his bank here, he would lend him 60000 Ducats for four years *gratis*: But *Frescobald*, desirous to return into his own Country, and to live a private life, with many thanks for his extraordinary favours, he took his leave, and went to *Florence*, where he dyed the year fol-

Another
example of
gratitude.

lowing : Also at another time, being with other Lords at the Monastery of *Sheen*, examining some Monks that denied the Kings Supremacy, as he sate at Dinner, he spied afar off a certain poor man, that used to sweep their Cels and Cloisters, and to ring the Bell, &c. whom when the Lord *Cromwel* had well noted, he called him to him, and before all the Table, took him by the hand, asked him kindly how he did, and turning to the Lords, said; My Lords, See you this poor man, this mans Father was a great friend to me in my necessity, and hath given me many a meals meat. Then said he to the poor man, Come unto me, and I will so provide for thee, that thou shalt not lack whilest I live : Thus this Worthy and Noble Lord excelled in divers eminent vertues, especially in a flourishing authority, excellent wisdom, and fervent zeal to Christ, and his Gospel: His great care was to preserve, and nourish peace abroad in forreign Realms. In all neighbouring Princes Courts he kept speciall intelligence, that nothing was there done, or intended, whereof he had not notice : nor was any spark of mischief kindling against our King, or Kingdom, which he by Wit, and Policy did not quench, and keep down : and if policy prevailed not, he would purchase peace by mony, so that during the time of his advancement the King never had War with any forreign Nation, though many great Princes were much incensed against him : He imploied his authority no less also in keeping all things in good order at home : hampering the Popish Prelates,

and

A great pre-
server of
peace.

and disapointing their subtile devises : then in bridling other unruly persons, forcing them to subjection by the Laws : He was a succour, and refuge to all godly persons : a terrour to evill doers, so that the very report that *Cromwell* was coming, quieted many fraies, and much evill rule : A company of *Ruffians* appointing to fight in *Pater Noster* row, and having blocked up the ends of the street with Cars, that none should interrupt them, *Cromwell* hearing of it, in the heat of the fight came down *Pannier* Alley towards them, but so soon as the report of *Cromwels* coming was heard, the Cars could not keep them in, but they ran away, and so the fray was ended.

He was a
terrour to
the wicked.

Also there was a *Ruffianly* serving man, who to put himself into the gallanter Garb, as he conceived, nourished his hair till it hung down upon his shoulders : on a time the Lord *Cromwell* met this fellow as he walked in the streets, who seeing his disguised habit, which he judged might be of bad example unto others, he called him to him, and enquired whose man he was, and with all asking him whether his Master, or any of his fellows wore their hair so long, or no : he answered no, but to excuse himself, he pleaded that he had made a vow not to cut his hair for such a time : to whom the Lord *Cromwell* answered, that since he had made himself a Votary, he would not force him to break his vow, but yet he would lay him in prison till the time was expired, and so presently sent him to the Marshal-sey, till his Master having perswaded him to cut his hair, petitioned

Long hair
punished.

Idolatrous
jugglings de-
tected, and
destroyed.

citioned for his release, and so being brought before the Lord *Cromwell* with his short hair, he dismissed him: Also a Frier wearing his Cowle after the dissolution of Monasteries, *Cromwell* meeting him in *Pauls* Churchyard, said to him, will not this Coule of yours be left off yet: If I do not hear by one a clock that this apparrell of thine is changed, thou shalt be hanged immediately for example to all others, and so he durst never wear his Coule after: Innumerable were the benefits which this worthy Lord did, by his prudent Policy, grave authority, and godly zeal for the good both of the Church, and State: what good orders he established, what wickedness he suppressed, what corruptions he reformed, what abuses he discovered, what crafty jugglings, and superstitious delusions he detected, and abolished out of the Church: as the Roode of Grace, wherein a man stood inclosed with an hundred wyers, wherewith he made the Image roll his eies, nod his head, hang the lip, move, and shake his jaws, according as the value of the gift offered, pleased, or displeased the Priest: if it were a small piece of silver, he would hang the lip, if it were a good piece of gold, his chaps should go merrily, &c. But *Cromwell* discovering this forgery, caused the Image, with all his engines to be openly shewed at *Pauls* Cross, and there to be torn in pices by the people: Also the blood of *Hales* he caused to be brought to the same place, where it was proved to be the blood of a Duck: He also proved the holy maid of *Kent* to be a notorious whore:

whore : Also the Roode of *Chester*, of *Thomas Becket*, our Lady of *Walsingham*, with many more cursed monuments of Idolatry, this good man, stirred up by the providence of God, removed out of the peoples way, that they might walk more safely in the service of Almighty God.

About this time *Edmond Bonner* was a *Lutheran*, and a great Professor of the Gospell, whom therefore the Lord *Cromwell* much favoured, and procured for him the Bishoprick of *Hereford* : Then obtained of the King that he should be sent over as Ambassadour into *France*, and sent over by him a letter which he procured of our King to the King of *France*, wherein he desired him to license a subject of his to print a large Bible in *English* at *Paris*, because paper was easilier to be had there then in *England* : As also because they had more store of good workmen to dispatch the same. *Bonner* much bestirred himself in this business, and outwardly shewed great friendship to the Merchants that had undertaken this work, entertaining them often at his table, and so rejoyced in the printing of those Bibles, that himself would oft oversee the Press : yea he was so zealous, that he caused them to print a New Testament in *English*, and *Latine*, and himself took off many of them, and gave them to his friends : then did the Lord *Cromwell* procure his advancement to the Bishoprick of *London*, and *Bonner* took the oath of Supremacy before these *English* men that printed the Bible, and before Master *Coverdale*, who was the overseer of the Press : to whom he promised, that when

Bonner an hypocrite.

The Bible Printed.

Popish malice.

the Bible was printed, he would have at least fix of them to set up in severall places in *Pauls Church*: Afterwards by the procurement of *Cromwell*, the Bible of *Tindals* translation was printed at *London*, one of which he presented to *King Henry*, and obtained that the same might be freely read of all his Subjects: But the setting forth hereof did exceedingly incense the Popish Bishops, especially because of the Prologues to the books, and a large table in the end of it, wherein were set down texts about the Lords supper, and to prove the lawfulness of Ministers marriage, and against the Mass: But whilst *Cromwell* was thus labouring for the publick good, and endeavouring to deliver the poor Saints out of their troubles, the malice of these Popish Bishops encreased so against him, that they continually laboured by false traines, and crafty surmises to cast him out of the Kings favour: About this time, there was one *John Lambert*, a godly, and learned Minister, called in question for his Religion, the King himself sat amongst the Bishops, whilst he was examined, and after a long disputation betwixt the Bishops, and him, in the close of the day, the King said to him: what saist thou now after all this pains that hath been taken with thee, wilt thou live or dy? Thou hast yet free choise: To whom *Lambert* answered, I wholly submit my self to the will of your Ma^{ty}: the King replied, if you submit your self to me, you must dy, for I will be no patrone to Hereticks; and so (by the secret, and crafty counsell of *Stephen Gardiner*) turning himself

to

The life of Thomas Cromwel.

51

Humane infirmity.

Repentance.

Grievous crimes laid to his charge.

to the Lord *Cromwell*, he said, *Cromwell*, read the Sentence of Condemnation against him; which through humane frailty, and being surpris'd on the sudden, he did read.

But when the day came wherein *Lambert* was to be burned, *Cromwell* sent for him into his house, and taking him into his secret Chamber, he asked him forgiveness for that which he had done. The subtile malicious Prelates ceased not, by themselves, and their agents about the King, to calumniate, and traduce him, insomuch that a Parliament being summoned, Anno 1541. *Cromwell* being in the Councell-Chamber, was suddenly apprehended, and committed prisoner to the Tower, which was much lamented by all good men, who praied heartily for him: but the Popish party much rejoyced, especially the Clergy, whom he could not abide for their Popery, and masked hypocrisie: Shortly after he was attainted by Parliament: the crimes which they laid to his Charge were these: First he was accused of Heresie, and for a supporter of such persons, as *Barns*, *Clark*, and many others, whom by his Authority, and Letters written to the Sheriffs, and Justices in divers Shires, he had rescued out of the hands of their adversaries, and discharged out of Prison: Then, that he had dispersed amongst the Kings Subjects many Books, containing much heresie in them: Then that he had caused to be translated into *English* many Books, comprising matter against the Sacrament of the Altar, & that he had commended it as good and Christian Do-

G g g 2

ctrine;

False witnesses.

His prudent
circumspe-
ction.

Charity.

Christian
Courage.

ctrine; then they pretended that about two years before he had spoken some words against the King, but the witnesses to prove this did not agree amongst themselves. But the truth was, the King was a weary of his *Queen*, the Lady *Anne Bulien*, a vertuous and religious woman, to whom he had been married but a few months, and cast his wanton affections upon the Lady *Katherine Howard*, which *Cromwel* laboured to dissuade him from, and therefore he must be taken out of the way. This Storm *Cromwel* did foresee at least two years before, considering the variable affections of the King, and the subtile malice of *Stephen Gardiner*, and his associates; and thereupon he called together his servants, and shewed them in what a slippery state he stood, & therefore required them to look diligently to their order and doings, least through their default any occasion might arise against him: also he took such order for them, that most of them, especially his Gentlemen that were younger brethren, which had little but his service to take to, he well provided for, by leaving mony in the hands of their friends for them: and having twelve boys that were his Musicians, he gave them twenty pound apeece, and so returned them to their friends: and as his great prosperity had not puffed him up with pride, so neither was he at all dejected in his adversity, but bore it with admirable constancy, and Christian fortitude, and patience: Some Commissioners coming to examine him whilst he was in the Tower, he carried himself so gravely, and patiently, and answered

swered them so discreetly, that they could put no Interrogatories to him, either concerning Ecclesiastical, or Civil affairs; wherein he was not exceeding ripe, and well furnished with an answer. Amongst the Commissioners, there was one whom the L. Cromwel desired to carry from him a Letter to the King, which he refused; saying, that he would carry no Letter to the King from a Traitor: then he desired him at least to carry a Message from him to the King, which request he assented to, so it were not against his Allegiance; then the Lord Cromwel taking witness of the other Lords what he had promised: you shall (said he) commend me to the King, and tell him; By that he hath so well tryed and proved you, as I have done, he shall find you as false a man as ever came about him: His enemies durst not bring him to his Answer, nor try him by his Peers, but procured an Act of Attaindure, whereby he was condemned before he was heard: yet the King not long after his death repented this hast, wishing that he had his Cromwel alive again: When he came upon the Scaffold on Tower-hill, he spake thus unto the people.

I am come hither to die, and not to purge my self, as some perhaps may expect that I should, and will: For if I should so do, I were a very wretch: I am by the Law condemned to die, and I thank my Lord God that hath appointed me this death for mine offence, for I have always lived a sinner, and offended my Lord God, for which I ask him hearty forgiveness. Its not unknown to many of you, that I was a great Traveller, and being

His confession.

He begs
Prayers.

His Prayer
at his death.

but of mean Parentage, was called to high estate, and now I have offended my Prince, for which I heartily ask him forgiveness, beseeching you to pray with me to Almighty God, that he will forgive me, &c.

And once again I desire you to pray for me, that so long as life remaineth in this flesh, I may waver nothing in my Faith: then kneeling down on his knees he spake these words: O Lord Jesus, which art the only health of all men living, and the everlasting life of them which die in thee: I wretched sinner do submit myself wholly to thy blessed will, and being sure that that thing cannot perish which is committed to thy mercy; willingly now I leave this frail, and wicked flesh, in sure hope that thou wilt in better wise restore it unto me again at the last day, in the resurrection of the just: I beseech thee most mercifull Lord Jesus Christ, that thou wilt by thy grace make strong my soul against all temptations, and defend me with the buckler of thy mercy against all the assaults of the Devil. I see, and know that there is in my self no hope of salvation, but all my confidence, hope, and trust is in thy most mercifull goodness; I have no merits, nor good works that I may alledge before thee: Of sins, and evil works (alass) I see a great heap, but yet through thy mercy I trust to be in the number of them to whom thou wilt not impute their sins, but wilt take, and accept me for righteous and just, and make me an Inheritor of thine everlasting Kingdom. Thou mercifull Lord wast born for my sake, didst suffer hunger and thirst for my sake, didst teach, pray, and fast for my sake: all thy holy actions and works thou wroughtest for my sake: thou sufferedst most grievous pains, and tor-

torments for my sake : Finally, thou gavest thy most precious blood to be shed upon the Cross for my sake : Now most mercifull Saviour let all these things profit me, that thou hast freely done for me, which hast also given thy self for me : Let thy blood cleanse and wash away the spots and foulness of my sins : let thy righteousness hide and cover my unrighteousness : let the merits of thy passion and blood-shedding be satisfactory for my sins : give me Lord thy grace, that my Faith waver not, but be firm, and constant to the end : that my hope in thy mercy, and life everlasting may not decay, that love wax not cold in me : Finally, that the weakness of my flesh be not overcome with the fear of death : Grant O most mercifull Father, that when death shal shut up the eyes of my body, yet the eyes of my soul may still behold and look upon thee, and when death hath taken away the use of my tongue, yet my heart may crie, and say unto thee, Lord into thy hands I commend my soul, Lord Jesus receive my soul, Amen. Having ended his Prayer, he made a godly exhortation to those that were about him on the Scaffold, and so quietly commended his spirit into the hands of God, Anno Christi, 1541. Saunders, that English runagate, that never speaks well of any godly man, or zealous professor, or of the truth, will have him to die for the breach of a Law made by himself, viz. That one appeached of Treason, should not come into the Kings presence till he had proved himself not guilty : but this is but a Popish lye, for neither did he ever prefer such an Act, neither was any such thing charged upon him in his Attaindure.

Collected out of the Book of Martyrs, and Speeds Chronicle.

His Martir-
dom.

Popish lyes:



J. GRAY

*The Life of the Lady Jane Grey, who
died, Anno Christi, 1554.*

During the languishing sickness of King Edward the Sixth, the Duke of Northumberland, who bore all the sway at Court, married his fourth Son, the Lord Guilford Dudley, to the Lady Jane Grey, eldest daughter to the Duke of Suffolk: her Mother the Lady Frances, was daughter to Charles Brandon, Duke of Suffolk, and Mary, young-

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er Sister to King *Henry* the Eighth; and then studying how to advance his family; he came to the weak King, and inculcated to him in what danger the state of the Church would be, if he chose not such a pious successor, as would maintain the now established Religion: He told him, that it was well known how the Lady *Mary* stood affected: Indeed of the Lady *Elizabeth* there were better hopes, but their causes were so strongly connexed, that they must either be both excluded, or the Lady *Mary* admitted: That it was the part of a religious and good Prince, to set apart all respects of blood, where Gods glory, and the Subjects weal might be endangered, and that doing otherwise, they were in danger of eternall death: That the Duke of *Suffolk* had three daughters neer of blood to him, that they were such as their vertues, and birth did commend, and from whom the violation of Religion, or the danger of a Forraign Yoak by any match was not to be feared, forasmuch as their education had been religious, they had as it were with their milk, sucked in the spirituall food of true Religion and Doctrine, and were also matched to Husbands as zealous for the truth as themselves: He desired therefore that the Crown might be left to the eldest of them, the Lady *Jane*, with this proviso, that she should maintain the now established Religion, herself and her husband being sworn thereunto: These reasons so prevailed with this sick godly King, that by his last Will he excluded both his Sisters, and left the Crown to the Lady

H h h

Jane,

Northum-
berlands po-
licy.

The Coun-
cel, and Jud-
ges corrupt.

Humane
frailty.

A just
Judge.

Humility.

Her learn-
ing admira-
ble.

Jane: This Will was read in the presence of the Counsel, & all the Judges of the Realm, who were required to subscribe unto it, and by the power of the Duke of *Northumberland*, most of them were either perswaded, or overawed to do it: only Arch-Bishop *Cranmer* would by no means consent therunto, and withall, he went to the King to know of him the reason why he disinherited his Sisters: the King told him how he was advised to it for the safety of Religion, and that the Lawyers had told him, that he might lawfully do it; and therefore entreated him as he tendered the peace and propagation of the Gospel, that he would consent to it: So after much debate, and many perswasions, the facile Arch-Bishop was at last drawn to subscribe it. There was also one Judge *Hales*, an upright man, and lover of the Gospel, that would not by any perswasions be drawn to subscribe unto it: Presently after the good King dyed, and the Lords perswaded the Lady *Jane* to take the Crown upon her, but she with many tears intreated her Father in Law, and the rest of them not to lay such an unwelcome burthen upon her; yet by their Arguments and importunity, they at last drew an unwilling consent from her; and thereupon proclaimed her *Queen*. Between King *Edward* and this young Lady there was little difference in years, but in learning & knowledg of the tongues, she was far his superiour, being trained up under a godly and learned man, Mr. *Elmar*, and her self being of a most fine, and rare wit, but this worthy Lady having personated a *Queen* but ten days,

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the Lords of the Counsel hearing that many flock'd to the Lady *Mary*, and that she was coming towards *London*, they presently in *Cheap-side* Proclaim her *Queen*: the Duke of *Suffolk* being at this time in the Tower with his daughter: the Lords seized on the Tower, and commanded the Duke to render himself Prisoner, who submitting to them, went strait to his Daughters chamber, forbidding her the farther use of any Royal Ceremonies, and wishing her to be content to return to her former private state; whereunto with a settled countenance, she answered; *Sir, I better brook this Message then my former advancement to Royalty: Out of obedience to You, and my Mother I have grievously sinned, and offered violence to my self: Now I do willing, and as obeying the motions of my Soul, relinquish the Crown, and endeavour to salve those faults committed by others; if at least so great a fault can be salved by a willing relinquishment, and ingenuous acknowledgement: So soon as Q. Mary came to London, she caused the Lady Jane to be committed to safe custody in the Tower, and not long after at Guild-hall she was arraigned, and condemned for Treason, together with her Husband, and returned to the Tower again Prisoner: some few days after she was set upon by one Fecknam, a Priest, with whom she held a godly and learned disputation about many points of Religion, and when he saw that he could not prevail with her, to alter her opinion, he took his leave, saying, I am sorry, for I perceive that we two shall never meet: to whom she replied, True it is,*

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Queen *Mary* proclaimed.

Queen *Jane* willingly leaves the Crown.

She is imprisoned and condemned.

we

Christian
courage and
charity.

Her Letter
to her Fa-
ther.

Death desi-
red.

we shall never meet, except God turn your heart: For I am sure except you repent, and turn to God, you are in an evil case: and I pray God in the bowels of his mercy to send you his holy Spirit; for he hath given you a great gift of utterance, if it please him also to open the eyes of your heart: Her Father being Prisoner at the same time in the Tower, she wrote this Letter to him.

Father, Although it pleaseth God to hasten my death by you, by whom my life should rather have been lengthened: yet can I so patiently take it, as I yield God more hearty thanks for shortening my wofull days, then if all the world had been given into my possession, with life lengthened to my will: and albeit I am well assured of your impatient dolours, redoubled many ways, both in bewailing your own woe, and also (as I hear) especially my unfortunate state: Yet, my dear Father (if I may without offence rejoyce in my mishaps) me thinks in this I may account my self blessed, that washing my hands with the innocency of my fact, my guiltless blood may cry before the Lord, mercy to the innocent: and yet, though I must needs acknowledg, that being constrained and (as you well know) continually assailed, in taking the Crown upon me, I seemed to consent, and therein grievously offended the Queen and her Laws: yet do I assuredly trust that this my offence towards God is so much the less, in that being in so Royal an estate as I was, my enforced honor never mixed with my innocent heart: & thus good Father, I have opened my state to you: whose death at hand, although to you perhaps it may seem right wofull, to me there is nothing that can be more welcome, then from this vale of misery, to aspire to that

hea-

heavenly throne of all joys, and pleasure with Christ our Saviour: In whose stedfast faith (if it be lawful for the daughter to write so to her father) the Lord that hitherto hath strengthened you, so continue you, that at last we may meet in heaven, with the Father, Son, and holy Ghost, &c.

In the reign of King Edward the sixth, There was one Master Harding, Chaplain to her Father, and a zealous Preacher, and professor of the Gospel, who in the beginning of Queen Maries Raigh, turned Papist, swimming down the stream with the Time, which coming to the ears of the Lady Jane in prison, her righteous soul was so grieved, that she wrote this Letter to him.

Her Letter
to Master
Harding.

So oft as I call to minde that dreadful and fearful saying of Christ, That he that putteth his hand to the Plough, and looks back, is not meet for the Kingdom of heaven; and on the contrary, those comfortable words which he speaketh to those that forsake all, and follow him; I cannot but marvel at thee, and lament thy case, who seemedst sometimes to be a lively member of Christ, but now the deformed Imp of the Devil: Sometimes the beautiful Temple of God, but now the stinking, and filthy kenel of Satan: Sometimes the unspotted Spouse of Christ, but now the shameless Paramour of Antichrist: Sometimes my faithful brother, but now a stranger, and an Apostate: Sometimes a stout Christian souldier, but now a cowardly runaway: Yea, when I consider these things, I cannot but cry out, and say to thee, thou seed of Satan, whom the Devil hath deceived, the world hath beguiled, and the desire of life subverted, and made thee of a Christian, an Infidel:

The danger
of Apostasie.

Wherefore hast thou taken the Law of the Lord into thy mouth? Wherefore hast thou preached the Will of God unto others? Wherefore hast thou instructed others to be strong in Christ, when thou thy self dost now so shamefully shrink away, and so horribly dishonour God? Thou preacheest not to steal, and yet most abominably thou stealest, not from men, but God, committing most hainous sacriledge, robbing Christ of thy body and soul, chusing rather to live with shame, then to die, and gloriously to raaign with Christ, who is life in death unto his? Why dost thou shew thy self most weak, when thou shouldst be most strong? The strength of a Fort is unknown before an assault, but thou yieldest up thy hold before any battery be made against it: And so she goes on to discover the danger of his present condition, the terrible threatenings out of the Word of God against backsliders, and Gods severe judgements executed upon them: And lastly, she sweetly sets before his eyes Gods mercies, His gracious promises, many examples of his readiness to forgive, and embrace true penitents, and so concludes with this pathetical exhortation: *Let, I pray you, the lively remembrance of the last day be alwayes before your eyes, remembering that Runagates, and Fugitives from Christ shall be cast out at that day, who setting more by the world then by heaven, more by their life then by him that gave them their life, did shrink, and fall from him that forsook not them: And on the contrary, the inestimable joys prepared for them, that fearing no perill, nor dreading death, have manfully fought against, and victoriously triumphed over all*
the

the powers of darkness, hell, death, and damnation, through their most redoubted Captain Christ Jesus, who now stretcheth out his arms to receive you, is ready to fall upon your neck, and kiss you, and last of all, to feast you with the dainties, and delicacies of his own most precious blood, which undoubtedly if it might stand with his own determinate purpose, he would be ready to shed again, rather then you should be lost: To whom with the Father, Son, and Holy Ghost, be all Honour, &c.

*Be constant, be constant, fear not for any pain,
Christ hath redeemed thee, and heaven is thy gain.*

The night before she suffered, she sent her sister, the Lady Katherine her Greek Testament, in the end whereof she wrote thus: I have here sent you (good sister Katherine) a book, which although it be not outwardly printed with gold, yet inwardly it is more worth then precious stones. It is the Book (Dear Sister) of the Law of the Lord. It is his Testament, and last Will which he bequeathed unto us wretches, which shall lead you to the path of eternal joy; and if you, with a good mind read it, and with an earnest heart purpose to follow it, it shall bring you to an immortall and everlasting life, it shall teach you to live, and learn you to die: It shall win you more then you should have gained by the possession of your woful fathers lands, which if God had prospered you, you should have inherited: So that if you apply diligently this book, seeking to direct

Her token,
and letter to
her sister.

rect your life after it, you shall be an inheritour of such riches, as neither the covetous shall withdraw from you, neither thief shall steal, nor the moth shall corrupt: Desire with *David* (good sister) to understand the Law of the Lord God, live still to die, that by death you may purchase eternal life: And trust not that the tenderness of your age shall lengthen your life, for as soon (if God call) goeth the young as the old, labour therefore always to learn to die: Desie the World, deny the Devil, and despise the Flesh, and delight your self only in the Lord: Be penitent for your sins, and yet despaire not: Be strong in faith, and yet presume not, and desire with *Paul* to be dissolved, and to be with Christ, with whom, even in death there is life: Be like the good servant, and even at midnight be waking, lest when death comes, and steals upon you like a thief at midnight, you be with the evil servant found sleeping, and least for lack of oyl you be found like the five foolish Virgins, and like him that had not on the wedding Garment, and so you be shut out from the Marriage: Rejoyce in Christ, as I do: Follow the steps of your Master Christ, and take up his Cross, lay your sins on his back, and always embrace him: And as touching my death, rejoyce, as I do (good sister) that I shall be delivered of this corruption, and put on incorruption: For I am assured that I shall for losing of a mortal life, win an immortal life, the which I pray God to grant you, and send you of his grace to live in his fear, and to die in the true faith of Christ, from the which (in the name of God) I exhort

thou you, that you never swerve, neither for hope of life, nor for fear of death: For if you deny his Truth to lengthen your life, God will deny you, and withall shorten your days: and if you cleave unto him, he will prolong your days to his glory, and your comfort: To the which glory God bring me now, and you hereafter, when it shall please him to call you. Fare you well (good sister) and put your onely trust in God, who onely must help you.

During this her imprisonment, she made sundry Divine, and heavenly prayers; which she uttered with much affection, faith, and fervency: The morning before she suffered, her husband the Lord *Guilford Dudley*, was carried out to the Scaffold on Tower Hill, where, with prayers, in a most penitent manner, he ended his life, whose body all bloody laid in a Cart, together with the head wrapped in a cloth, was brought to the Chappel within the Tower, even in the sight of this sorrowful Lady, a spectacle more deadly then was the Axe of her death: And now her own part was next to be acted: The Stage of her Tragedy was raised upon the Green within the Tower, upon which she mounted with a chearful countenance, and looking upon the people, with great constancy, she spake thus unto them: *Good people, I am come hither to die, and by a Law I am condemned to the same: My offence against the Queens Highness was onely in consenting to the devise of others, which now is deemed Treason, yet it was never of my seeking, but by counsel of those who should seem to have further*

Prayer.

Her husband
beheaded.

Her speech
on the Scaffold.

understanding of things then I, which knew little of the Law, and much less of titles to the Crown: But touching the procurement, or desire thereof by me, or on my behalf, I do here wash my hands in innocency before God, & the face of you all this day: And therewith she wrung her hands, wherein she had her book: Then she said further: I pray you all good Christian people to bear me witness that I die a true Christian woman, and that I do look to be saved by no other means, but onely by the mercy of God in the blood of his onely Son Iesus Christ: And I confesse, that when I did know the Word of God, I neglected the same, loved my self and the world, and therefore this plague and punishment is justly befallen me for my sins: And yet I thank God of his goodness, that he hath thus been pleased to give me a time and respite to repent in: And now good people, while I am alive, I pray you assist me with your prayers: Then she kneeled down, and said in English the one and fifty Psalm in a most devout maner throughout unto the end: Then standing up she gave her Gloves, and Handkerchief to her Maide, and her Book to Master Bruges the Lieutenant of the Tower, then she untied her Gown, and the Hangman pressing upon her to help her off with it, she desired him to let her alone, and turning to her two Gentlewomen, they helped her off therewith, and her other attires, giving her a fair Handkerchief to knit about her eys: Then the Hangman kneeled down, asking her forgiveness: Unto whom she said: *The Lord forgive thee, and I do, and I pray thee dispatch me quickly*: Then he willed her to stand upon the straw, which doing, she saw the

the Block : Then she kneeled down, saying : *Will you take it off before I lay it down* : And the Hangman said, No Madam : Then tied she the Handkerchief about her eyes, and feeling for the Block, she said, *What shall I do ? Where is it ? Where is it ?* One of the standers by guiding her thereunto, she laid her head down upon the Block, and then stretched forth her body, and said : *Lord into thy hands I commend my spirit* ; which was scarcely uttered before she received the fatall stroke with the Axe : And so she ended her life *Anno Christi*, 1554. and of her Age 16 : Her death was lamented of all, but not suffered to go altogether unpunished by God : For Judge *Morgan*, that passed the sentence of condemnation upon her, shortly after fell mad, and in his raving, cryed out continually, *Take away the Lady Jane from me*, and in that horror ended his wretched life. She was a most chaste, innocent, and vertuous Lady, of high Birth, yet were not her Parents any whit indulgent to her in her childhood, but rather more severe then needed to so sweet a temper : For what need iron instruments to bow wax : But as the sharpest Winters (correcting the rankness of the earth) cause the more healthful, and fruitful Summers : So the harshness of her breeding, compacted her soul to the greater patience, and piety, whereby she proved the Mirror of her Age : On a time Master *Roger Ascham* coming to wait upon her at *Broadgates* in *Leicestershire*, he found her in her Chamber, reading *Phadon Platonis* in Greek, with much delight, whilst her Father, with the

Her death.

Gods judgment on the unjust Judge.

Her Character.

Studious.

Dutches, and all the household were hurrying in the Park: He asked her how she could lose such Pastime? Who smiling answered, *I wifs, all the sport in the Park is but a shadow of that pleasure which I finde in this book*: Adding further, that it was one of the greatest blessings that God ever gave her, in sending her sharp Parents, and a gentle Schoolmaster, which made her take delight in nothing so much as in her studies: During her imprisonment in the Tower, she made misery it self amiable, by her pious and patient behaviour: Adversity, her night-clothes, becoming her as well as her day dressings, by reason of her gracious deportment: Some said that she was with childe when she was beheaded; the greater cruelty, to cut down the tree with blossoms on it, and that that which saveth the lives of other women should hasten her death: On a time the Lady *Jane*, when she was very young, was at *New-Hall* in *Essex*, the Lady *Maries* house, where being intreated by the Lady *Ann Wharton* to walk abroad with her; as they passed by the Chappel, the Lady *Wharton* made a low courtesie to the Popish Sacrament hanging over the High Altar, which when the Lady *Jane* saw, she marvelled at it, and asked her why she did it, and whether the Lady *Mary* was there, or no? She said, no, but I make courtesie to him that made us all: Why (quoth the Lady *Jane*) how can he be there that made us all, when as the Baker made him: Which speech of hers coming to the Lady *Maries* ears, she never loved her after, which well appeared by the sequel: Master *Fox* concludes

Malice.

cludes his Story of her with these Verses :

Tu, quibus ista legis incertum est, lector, ocellis :

Ipse quidem siccis scibere non potui :

What eyes thou read'st with, Reader, know I not,
Mine were not dry when I this story wrot :

She had a fine vein in Poetry : In her troubles
she made these Verses :

Non aliena putes homini qua obtingere possunt :

Sors hodierna mihi, cras erit illa tibi :

Think nothing strange which man cannot decline :
My lot's to day, to morrow may be thine :

Deo juvante nil nocet livor malus :

Et non juvante, nil juvat labor gravis.

Post tenebras, spero lucem :

If God protect me, malice cannot end me :

If not, all I can do will not defend me :

After dark night,
I hope for light :

This Epitaph was also made of her :

Regia stirps, tristi cinxi diademate crines :

Regna sed omnipotens hinc meliora dedit.

My race was Royal, sad was my short reign :
Now in a better Kingdom I remain.

Collected out of the Book of *Martyrs*, *Speeds Chronicle*,
Stows Annals, *Fullers Holy Sme*, and *Hollands Herodologia*
Anglica.

**S^r. P. SYDNEY**

*The Life of Sir Philip Sidney, who dyed,
Anno Christi, 1586.*

P*hilip Sidney*, was Son and Heir to Sir *Henry Sidney*. Lord Deputy of *Ireland*, President of *Wales*, and Knight of the most Noble Order of the Garter : a Person of Great parts, and in no mean grace with *Queen Elizabeth* : his Mother was Daughter to the Duke of *Northumberland*, and Sister to the Earls of *Warwick* and *Leicester*, so that his

his descent was apparantly Noble of both sides. In his very Childhood there appeared in him such excellent parts, and endowments of nature, that his Father conceiving great hopes of him, was very carefull of his education, so that having soon drunk in the principles of learning at home, he was sent to the University, where he profited exceedingly in the knowledge of the Arts, so that after an incredible proficiency in all the species of learning, he left the Academicall life, for that of the Court, whether he came by the invitation, and instigation of his Uncle the Earl of *Leicester*, at that time a great Favorite of the *Queens*: Fame had before hand blazed abroad his noble accomplishments: He was of a comely Presence, and framed by a naturall propension to Arms, so that he soon attracted the good opinion of all men, and was so highly prized in the good opinion of the *Queen*, that she thought the Court wanted a great Ornament, when he was absent from it: Whilest he was at Court, at his spare hours, he composed that incomparable Book for phancie, and language, called his *Arcadia*, when he was but one and twenty years old; the *Queen* thought him so fit for the greatest imployments, that she sent him upon an Embassy to the Emperor of *Germany* at *Vienna*, which he discharged to his own honor, and her good content; yea, his Fame was so renowned through Chiistendom, that he was in election for the Kingdom of *Poland*, but our *Queen* refused to further his advancement, not out of emulation, but out of fear to loose the
Jewel

His education.

Beloved of the Queen.

In Election to the Kingdom of Poland.

Friendship.

He is made
Governour
of *Flushing*.

Jewel of her times : He married the daughter, and sole Heir of *Sir Francis Walsingham*, then Secretary of State, a Lady destinated to the bed of Honor, who after his death was married to the Earl of *Essex*, and after his death to the Earl of *St. Albans* : During his aboad at Court, he became of intimate acquaintance with *Sir Fulk Grevil*, afterwards *L. Brook*, who thought himself so much honored by his friendship, that having erected for himself a stately Monument in *St. Martes Church* in *Warwick*, He caused to be engraven upon his Tomb : *Fulk Grevil servant to Queen Elizabeth, Counsellor to King James, and friend to Sir Philip Sidney.* The States of the *Netherlands* having obtained aid of our *Queen* against the *Spaniards*, they agreed to deliver up to her some cautionary towns for her security, whereupon she sent over *Sir Philip Sidney* to be Governour of *Flushing*, and of the Castle of *Ramekins* : afterwards his Unkle the Earl of *Leicester* was sent over as Deputy-Generall for the *Queen*, who was honorably entertained by the States : and not liking to lye still, and do nothing, he made his preparation for the taking in of *Zurphen*, whereupon the Prince of *Parma* sought to furnish the place with victuals, sending with it a convoy of seven hundred horse, and two thousand foot : To intercept these, *Leicester* sent *Sir John Norris*, to whose assistance came the Earl of *Essex*, the Lord *Willowby*, *Sir Phi. Sidney*, *Sir Wil. Stanley*, and *Sir Wil. Russel*, in all two hundred horse, and one thousand five hundred Musketers and Pikes : The day being dark by reason of great fog-

gy mists, the *Spaniards* whilst their waggons made forward, staid in a place of advantage neer *Zutphen*, upon whom the *English* were entred before they were aware, and were entertained with a furious charge of shot, which notwithstanding they abode, and so valiantly followed the skirmish, that they overthrew, put back, slew, and took prisoners many of them, but herein the day proved dolefull, that the worthy Sir *Philip Sidney*, as he was changing his horse, was shot by a Musket above the left knee, which so shivered the thigh bone, that the Bullet could not be got out: Being thus wounded, he was carried to *Arnheim* in *Gelderland*. Whilst he lay thus upon his wound, *M. Humphrey Fen*, a godly and able Minister, being at this time Chaplain to the Earl of *Leicester*, went to visit him, who found him carefully sitting and preparing himself for death; wherein he was much holpen by that faithfull servant of *Jesus Christ*: and after Mr. *Fen* had been a while with him, Sir *Philip* told him that he had made his Will, and that he was now minded to be his own Executor, and so causing a Cabinet to be brought to him, he gave him a good sum of Gold, which he had formerly bequeathed to him in his Will: in this his last sickness, his *Arcadia* came into his mind, and he considered that in it there were divers light, & amorous passages, which might tend to the corrupting of the incautious Reader: It was not as yet Printed, neither was there any Copy of it, but onely one, which for the present was in the hands of his intire friend, Sir *Fulk Grevil*, and therefore to

A fight with the Spaniards.

Sir Philip Sidney wounded.

This relation I had from Mr. *Fens* own mouth.

His *Arcadia* devoted to the Fire.

His Death.

shew his repentance for the vanity of his youth, he sent to Sir *Falk Grevil*, and conjured him by all the obligations of friendship that were betwixt them, that he should presently burn that Copy, that so it might never come abroad into the world; which earnest request of his dying friend, Sir *Falk Grevil* had intended to have fulfilled, but that the importunity of some about him, prevented it: Sir *Philip Sidney* lay thus languishing upon his wound, for the space of five and twenty days, bearing the pains of it with admirable patience, and Christian fortitude, at the end whereof he quietly resigned his spirit into the hands of his mercifull Redeemer, *Anno Christi*, 1586. His death was much bewailed both by the *Queen* and all good men, for the great hopes that they had of this worthy Gentleman, in whom were compleat all the virtues, and valour which could be expected in him: his body was brought over into *England*, where he was honorably interred with his Ancestors. I have many years ago seen this Epitaph hanging up in *Pauls Church* of him:

His Epitaphs.

*England, Netherland, the Heavens, and the Arts,
The World, and the Souldiers have made six parts
Of Noble Sidney, for who can suppose,
That a small heap of stones can Sidney inclose?*

*England hath his body, for she it bred:
Netherland hath his bloud, in her defence shed:
The Heavens have his soul: the Arts his fame:
The Souldiers the grief, the World his good name.*

The Life of Sir Philip Sidney.

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I have also seen this Epitaph of him.

*Carmen Apollo dedit, belli Mars contulit Artes :
Sed juveni vitam Mors rapit ante diem.*

*Apollo made him wise,
Mars made him very stout :
Death made him leave the world,
Before his youth was out.*

Certain it is (saith one) that he was a Noble and matchless Gentleman, and it may be justly said of him without *Hyperboles* of fiction, as it was of *Caesar Uticensis* : That he seemed to be born to do that onely which he went about.

Collected out of Hollands Heruologia Anglica: Fragmenta Regalia: Speeds Chronicle, and the Netherland History.

Kkk 2

The



G. CARACCIOLUS

The Life of Galeacius Caracciolus, Marques of Vico, who dyed, Anno Christi. 1592.

Galeacius Caracciolus was born at Naples, Anno Christi, 1517. His Fathers name was Calantinius descended of the ancient, and Noble Family of the Caraccioli of Capua: His Mother was descended of the noble Family of the Caraffi, whose Brother was afterwards Pope Paul the Fourth. His Father was very carefull of his Education in his

his youth, and then being well known to, and in favour with the Emperor *Charles* the Fifth; he requested him to intertain this his Son into his service, which the Emperor willingly did; and liked him so well, that shortly after he made him his Gentleman-servant, in which place, and office, he demeaned himself so well, that he won the favour of the Nobility, and rest of the Court, and grew to be of speciall accompt with the Emperor himself: and indeed few were to be compared with him for innocency of life, elegancy of manners, sound judgement, and knowledge of many things: His Father also being desirous to continue his name, and advance his house, provided for him a Wife, a Virgin of Noble birth, called *Victoria*, Daughter to the Duke of *Nuceria*, with whom he had in Portion 6500. l. his Fathers estate being worth 5000. l. *per annum*. By this Wife he had six children [four Sons, and two Daughters] But God intending to advance him to an higher dignity then that to which he was born, was pleased in mercy by degrees to reveal himself, & his truth to him: The first beginning of it was this: There lived about this time in *Naples*, a Noble Spaniard, called *Iohn Waldefius*, who having got some knowledge of the truth of the Gospel, especially in the Doctrine of Justification, he used often to confer with, and instruct divers other Noble men, his companions, and familiar friends, in points of Religion, confuting the false opinion of our inherent Justification, and merit of good Works, and thereby detecting the vanity and fondness of some Popish

Light arising in darkness.

points; by which means (the Lord blessing his labours) many of these Noblemen began to creep out of darkness, and to discern the truth, amongst whom one was *John Francis Caserta*, a Kinsman to *Galeacius*: he discoursing often with *Galeacius*, began to convince him of the vanity of worldly privileges: of the true means of our Justification; of the excellency and power of Gods Word; and of the folly of most of the Popish Superstitions: Now *Galeacius* much esteemed this his Kinsman, yet the world hung so heavy upon him, that for the present these things seemed to make but small impression upon his spirit: At this time *Peter Martyr* was a publike Preacher, and Reader at *Naples*, whose holy life, and sweet, copious Teaching, made him very famous. Hereupon, *Galeacius* was once content at *Caserta's* motion, to go and hear his Sermon, yet not so much out of a desire to learn, as tickled with a curious humor to hear so famous and learned a man. *Peter Martyr* at this time was shewing out of *I Cor.* the weakness, and deceitfulness of the judgement of mans reason in spiritual things, and the power, and efficacy of Gods word in those men in whom the Lord works by his Spirit, which he illustrated by this comparison.

If a man should see men and women dancing together afar off, and hear no instrument, he would judge them mad, or foolish; but if he come neerer, and hear the Musick, and mark their measures, &c. he will then not onely delight to see them, but feel a desire in himself to bear them company: Even so

Benefit of
hearing the
word.

many

many men, when they behold in others a sudden and great change of their looks, apparel, behaviour, and whole course of life, at first he will impute it to melancholy, or some foolish humor; but if he look neerer, and begin to hear, and perceive the sweet harmony and consent of Gods Spirit, and word in them, then they change their opinion, and begin, first, to like them, and that alteration in them; and afterwards feel in themselves a desire to imitate, and be of the number of such men, as forsaking the worlds vanity, walk according to the rule of the Gospel, that they may come to true, and sound sanctification: This comparison, by the grace, power, and efficacy of Gods Spirit, wrought wonderfully in *Galeacius*, (as he oft confessed to his friends) that from that hour he resolved to forsake his former pleasures, and practices, and to set himself to seek out true happiness: and for that end, he read the Scriptures every day, as the fountain whence it must be drawn, and wherein the way to heaven was discovered: He chose such company, by whose life and conference he might be edified in the true Religion, and in his most holy faith: But this great alteration being observed in *Naples*, his old companions were much amazed at it: some judged it a melancholy passion: others esteemed it plain folly, & feared that he would become simple, and doting. But such as feared God, as they wondred much to see so great a change in so great a man; so they exceedingly rejoiced to see it, and praised the Lord in his behalf: But the more courageously this worthy servant of Christ went

His conversion.

Satans
malice.

Temptati-
ons.

went on in the ways of godliness, the more the Devil raged against him by his temptations, endeavouring thereby to stop his course, or, if it were possible to drive him back again, that *having begun in the spirit, he might end in the flesh*: First, his zealous profession procured him an infinite number of mocks, and made him the subject of most vile slanders: many took occasion thereby extremely to hate him: his Father was much displeased and vexed, seeing how the honor and advancement of his house was like to be eclipsed thereby, and therefore he often, and sharply chid him, charged him with his Fatherly authority to put away his melancholy conceits: this much grieved him, being always very submissive, and obedient to his parents: his Wife *Victoria* also (though a wise, kind, and dutifull Wife) yet would she by no means yield to his motion, for the change of her religion, fearing infamy, and reproach thereby, and therefore she was always soliciting of him with complaints, tears, kind intreaties, and all other ways that a wife could use to her husband: It was also a great temptation, that almost all the Nobility in and about *Naples*, being of kin, and familiar acquaintance with him, oft resorted to him, to draw him forth to his old sports and pleasures: And his Office sometimes calling him to the Court, it was a great trouble to him, for there he heard of any thing rather than of Religion; not a word of Gods word, but all of pleasures, honors, &c. or how they might rid out of the way the forsakers of Popery, and professors of the true faith:

yet

yet Satan set upon him by a more dangerous temptation, to withdraw him from the truth; for at that time *Italy* was much pestered with *Arians* and *Anabaptists*, who with glorious shews deceived the simple; these men set upon *Galeacius*, seeking by all means to entangle him in their errors, and blasphemous phancies: But Gods goodness appeared wonderfully, enabling him, newly entred into the School of Christian Religion, and as yet little studied in the Scriptures, to resist the cunning snares of these dissembling Hereticks, many of them being grounded Scholars, and thoroughly studied in the Scriptures: yet he by the sincere simplicity of Gods truth, and assistance of the Holy Ghost, not onely discerned the fondness of their opinions, but untied the knots, and brake the snares, and mightily confuted them: yea, (through Gods mercy) being often in their meetings, he was strongly confirmed in the truth by hearing, and seeing of them: Yet he met with a more dangerous temptation, for the *Waldefians*, with whom he most conversed, though they were right in some points of Religion about Justification, &c. and disliked some abuses in Popery, yet they frequented the Popish Churches, heard their Masses, & were present at their vile Idolatries, and this they did to avoid persecution, and this was a dangerous example to *Galeacius*, but (through the good providence of God) his Office calling him into *Germany* to the Emperors Court at *Strasbrough* he met with his old friend *Peter Martyr* (who was then

Tentations
from Here-
ticks.

Christian
courage.

Tentations
many.

Divinity Professor there) by whom he learned, that the knowledge of the truth of Justification was not sufficient to salvation, if in the mean time a man defiled himself with Idolatry, which the Scripture calls spiritual whoredom: from him he received many other comfortable instructions, and thereby was much confirmed in the truth: and so returning to *Naples*, he declared his Judgement to the *Waldefians*, concerning the shunning of Idolatry, whereupon they presently forsook him, being unwilling to hear of that Doctrine which would expose them to all manner of sufferings: But God of his infinite mercy, wrought in him such heroical resolutions, that seeing his friends forsook him, and he had no hope of seeing a Reformation in *Naples*, he resolved to forsake his Country, and seek for Christ and his Religion wheresoever he might find them, and that he would rather forsake father, wife, children, goods, honors, &c. to win Christ, then to enjoy them all, and want Christ Jesus; yet herein he met with many grievous combats: for so oft as he looked upon his aged father that dearly loved him, and whom he again respected with all duty, and reverence, so oft he was stricken to the heart with unspeakable grief to think of leaving of him; and such like reasonings he had in his heart: What, must I needs forsake my loving father, or else I cannot have God my Father? And must I needs fail in my duty to him, if I perform my duty to God? Shall I hereby bring his hoary hairs with sorrow to the grave? Shall I bring an obloquie upon him, and my

my whole kindred? shall I be the cause of his death, that would (if need were) redeem my life with his own death? Yet must I rather hazard his life, then cast my own poor soul with horror into hell : And no less was he grieved in respect of his noble Wife, having no hope that she would renounce Popery, and go with him : She was in the prime of her youth, a Lady of great birth, fair, wise, and modest, but her love and loialty to him passed all, which filled him with these reasonings : Shall I thus suddenly leave my dear wife, the onely joy of my heart in this world, my companion, the augmenter of my joy, and lesner of my wo? Shall I thus leave her for ever? Shall I deprive my self of her, & thereby of all others also, and of all comfort of a conjugal life, and married estate? Alas poor Lady! what will become of her, and her little ones when I am gone? What will she do but weep, and wail, and pine away with grief? Yet must I for Christs sake resolve to leave her, and all, to follow Christ : Whilst he meditated on these things, he thought he heard, and saw his wife sighing, and sobbing, and weeping, and houlng, and running after him, saying : Ah my deer Lord! and sweet husband, whither will you go? And will you leave me poor woman comfortless and succourless? What can honors, riches, gold, silver, jewels, friends, &c. do when I want you? What joy can I take in my children without you, but rather my grief to be doubled to look on them? How can any be perswaded that you care for me, or them? Is this the love you

have so often boasted of? &c. These thoughts tormented him the more, because they boiled in his heart, and he durst impart them to none, least they should have hindred his departure: yet the thoughts about his children extreamly augmented his grief: they were goodly and towardly children, worthy such Noble parents: they were young, and therefore not apprehensive what it was to want a Father: He loved them tenderly: When his wife, the Lady, did sometimes put into his arms the youngest to play with, how did it cut him to the heart, and what ado had he to contain from floods of tears? how did he in himself thus reason; and shall I presently leave these sweet Babes to the wide and wicked world, as though they had never been my children? to be a Father is a comfort, but a Father of no children, and yet to have children, is a misery? And you poor Orphans, what will become of you when I am gone? Your hap is hard to be fatherless, your Father yet living: What can your great birth now help you? by my departure you shall loose all, honor, living, dignity, &c. yea, hereby you shall be exposed to infamy, reproach, slander, &c. so that you shall curse the time that ever you had me for your Father: Many other were the temptations that he conflicted withall, though inferiour to these, as leaving the company of so many Noblemen, his kindred and acquaintance: to loose his honorable Office at Court, to leave for ever his Native soyl, the fruitfull *Italy*: to deprive himself and posterity of the Noble title of a Marquedom:

dom : to undertake a long and tedious journey : to cast himself into exile, povertie, shame, and other miseries : to leave so brave a seat, the Garden and Orchard wherof exceeded all others in *Italy*, to see which, there daily resorted many strangers out of all parts : yet resolved he (through Gods grace) to leave all and follow Christ : saying thus to himself : *Thou Lord art he that drewest me out of the mistie darkness of ignorance, enlightning my mind with thy holy spirit, and with the heavenly knowledge of thy truth, thou hast made known to me the way of salvation, & hast ransomed me to thy self, by the blood of thy Son : now therefore holy Father I am only thine, consecrated to thy glory, & therefore I will follow thee, and obey thee, and walk in thy ways whithersoever thou shalt be pleased to call me. Not my Father, Wife, Children, Honors, Lands, Riches, nor all my delicacies ; and pleasures shall hold me one hour from following thee : I deny my self, and I deny this whole World for thee, and thy sake : O Lord thou knowest how many enemies compass me ? How many hinderances, and temptations lie in my way, &c. O Lord have mercy upon me, and deliver my soul, &c. O blessed and happy these miseries, that pull me out of the worlds vanities, and sink of sins, that I may be made heir of everlasting glory ; welcome therefore the Cross of Christ, I will take it up O Lord, and will follow thee.* According to this holy resolution, making his mind known onely to a few of his choice friends, of whose piety he hoped well, he wrought so much upon them, that they vowed to accompany him in this his voluntary exile; yet, see the de-

Christian
courage.

Apostasie.

Gods judge-
ments on
Apostates.He forakes
all for Christ.

ceitfulness of mans heart, most of these, when they came to the borders of *Italy*, and began seriously to consider what they left behind them, and what they went to, they first (with *Lots* wife) began to look back, and afterwards went back, turning again to the vomit of their pleasures: But oh the unsearchableness of Gods judgements, these ingratefull persons refusing so great a mercy offered them, the Lord pursued with just revenge: for purposing to serve God in their pleasures in the midst of Popery, they were taken by the *Inquisition*, forced publicly to recant, and abjure their religion, and so became the subject of misery, and infamy, and were equally odious to both parties: Yet their Apostacy was a great discouragement to *Galeacius*, seeing himself forsaken of those by whose society he hoped to have enjoyed much comfort in a strange Country: Notwithstanding all this, he prepared for his departure, and finding his opportunity, he concealed his purpose, least the authority of his Father might have diverted him, and so getting some 1000. Marks, which his Mother had left him, on the 20. of *March*, Anno 1551. & of his Age 34. he departed from *Naples*, as if he had intended for the *Emperors* Court, whither indeed he went, attending his Office for a short time, and then bidding adieu to the Court, and all worldly pleasures, he went strait to *Geneva*, where he arrived in safety (through Gods mercy) & with a joyfull heart: In that City, though there was an *Italian Church*, yet met he with none of his acquaintance, but one, a Nobleman of *Siena*, and

now

now a Preacher to the *Italian* Congregation: thus blessing God for freeing of him from the Anti-christian yolk, & bringing of him where he might safely profess his name with a free conscience; he associated himself with Master *Calvin*, and submitted to his instruction, who finding his sincerity, meekness, &c. most kindly entertained him into his fellowship, and this their mutuall love was so firmly grounded, that it continued to their lives end: Master *Calvin* shews how he honored & esteemed of him by his Epistle to him, wherein he dedicates to him his *Commentary* upon the first Epist. to the *Corin.* And amongst many other high commendations, that he gives him there, he acknowledgeth that the example of *Galeacius* prevailed much with him, for the strengthening of his faith, and encrease of his godliness: But when the news of his fixing at *Geneva* came to the Emperors Court, and to *Naples*, it cannot be imagined how strangely it affected all that heard it: but above all, his own friends were wonderfully astonished at it, and his Family; where nothing was to be heard but lamentations, tears, and pitiful complaints, so that it seemed a lively pattern of woe, and misery: yet was the old Marquess his Father most affected of all others, foreseeing hereby the ruin and downfall of his estate and Family: but the violence of sorrow being once over, he began to cast about by what means he might recover him again; and for that end sent a cosen-german of his, that was most dear to *Galeacius*, with Letters to *Geneva*, full of authority, protestations, bitter complaints,

Thanksgiving.

Friendship.

Benefit of good examples.

New tentations.

plaints, and loving intreaties to return home again, for the comfort of his aged Father, the reviving, and cheering up his forlorn wife, and distressed children, and to the unspeakable joy of all his kindred. This Gentleman coming to *Geneva*, found *Galeacius* in a mean house, which he had taken for his use, with onely two servants attending upon him: but how sad was the meeting of these two gentlemen, which was spent in nothing but imbracings, sighs, sobs, and tears; yea, it so exceeded, that for divers hours, they could not speak a word each to other: till at last the Gentleman hoping, and longing to recover his friend, with pitifull words mixed with tears, he delivered his Letters, till he had recovered more freedom of speech, which having once obtained, to his Letters, he added obtestations, intreaties, perswasions, and exhortations, all mingled with many tears, that he would respect the ruin of his house, the grief of his old Father, the desperate condition of his Wife, and Children, &c. and remedy all by his return into *Italy*. But *Galeacius*, being as unmoveable as a Rock, without delay returned him answer, that he knew all this which he said to be true, yet withall he would have him know, that he had done nothing rashly, he had consulted with God, by whose grace he was moved hereunto: and by the same grace had his eyes opened to discern the truth, and to see the Superstitions in Popery, &c. He told him also that he had well weighed the infamies, reproaches, and miseries which attended this his change: But said he, seeing

Tentations
resisted.

one

one of these must needs be chosen, either to stay at home with a burthened conscience, under an heap of errors, and superstitions, or else to leave house, lands, family, Country; yea, and all the worlds glory, thereby to obtain liberty to serve the Lord purely according to his word; that therefore he resolved of two evils to chuse the less, and rather to shut his eyes against the splendor of worldly glory, and empty vanities, then that the sight of them should hinder him from following the call of Christ; who saith, That he is unworthy to be his Disciple, who leaveth not Father, Mother, Wife, Children, &c. yea, and his own life to follow him: therefore said he, I forsook all these, because I could not enjoy Christ, and them, being heartily sorry that they would not come to him, or that he might not have liberty safely to live with them: But for himself, he said he had riches, honor, and joy enough, so long as in that cottage with his two servants, he might live in the true Church of God, enjoy his Word and Sacraments free from pollution, and the society of godly men, and have time to converse with God by holy meditation, & to confer with his religious friends about Gods great goodness shewed him in his conversion, &c. His kinsman was much astonished at this answer, yet had nothing to reply; considering that his resolution was not grounded on carnall reason, or the will of man, but upon the holy word of God, and his powerful and unresistable calling: therefore with a sorrowfull heart he held his tongue, bitterly complaining

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Constancy.

His Father
sends for
him.

within himself, that he had succeeded no better, and so after a while he took his leave of his beloved friend, with many tears, and pitifull cries on both sides. When he came neer *Naples*, there was much running to hear good news, but when he had delivered his heavie message, the sorrow of them all was redoubled upon them: Father, Wife, Children, Friends, &c. were all overwhelmed with grief: and the rather, because at the same time the Emperor had published an Edict, wherein he proclaimed *Galeacius* guilty of high-treason, confiscating his goods, and making himself, and his posterity incapable of his Fathers Marquesdom: this made the old man, notwithstanding his great age, to go to the Emperor, and to sue to him, that his sons falling from the *Roman* Church might not prejudice his posterity, but that himself only might bear the punishment of his fault: But before he entred upon this journey, he dispatched away a messenger with a letter, to charge his son upon his filiall obedience, to meet him such a time at *Verona*, within the *Venetian* territories, hoping if he could speak with him, that he should recal him from the society of the Hereticks of *Geneva*: *Galeacius* having received this Letter, and taken advice upon it, purposed not to disobey so lawful a command of his Father, though he feared that it would but further exasperate him: yet, before he went, he resolved by Gods grace, that neither threatnings, intreaties, allurements, &c. should stir him one inch from that course of Religion, whereby he had begun to serve the Lord: And thus armed

with

with heavenly fortitude, and the Prayers of the Church, he hasted to *Verona*, where he found his Father, who received, and used him kindly: and after salutations, he set upon him with all the cunning and subtile arguments that he could possibly invent to draw him home again: *Galeacius* humbly answers, that his body and estate is his Fathers, but his conscience is the Lords: tels him he cannot imbrace that motion, but he must make Shipwrack of a good conscience; and therefore humbly intreats him, that seeing his only desire was to obey God, and save his soul, that he would not urge him more to respect estate, and family, then Gods glory, and his own souls health: The old Marquess seeing the unmoveableness of his son, which he deemed wilfulness, yet enjoined him at least to stay there till he had been with the Emperor, and preferred his Petition to him: this *Galeacius* assented to, and performed; but so soon as ever he understood that the Emperor had granted his Fathers request, he with a joyfull heart returned to *Geneva*, and being there, he considered how to imploy himself for the publike good: for which end he devised how to settle the Discipline of the *Italian* Church there, which was much increased by a confluence of families w^{ch} fled from the bloody Inquisition: About this time *Calvin* was delegated to go to *Basil* about matters of Religion, with whom (at his request) *Galiaceus* went, and there met with *Celsus*, descended of the noble Family of the Earls of *Martinengo* in *Italy*. lately (through Gods mercy) escaped out of the

They meet.

Zeal.

mire of Popish Superstition: This *Celsus* was then purposed to go for *England*, but by the perswasion of *Galeacius*, he went with him to *Geneva*, where they both joyned together, and by the help, and direction of *Calvin*, they established a form of Discipline for the *Italian Church*, and *Celsus* was chosen the first Pastor thereof, in which place he performed the office of a faithful and vigilant Watchman, and had two Elders joyned as assistants to him: The principal of the Elders, was *Galeacius* himself, by whose authority and diligence the Church was preserved in Peace and Unity.

His Father
sends again
for him.

Great tenta-
tions.

Anno 1555. His Uncle *Paulus Quintus* was made Pope; hereupon the old Marquess wrote to him, commanding him to meet him at *Mantua* in *Italy*, sending him provision of mony for his journey: he obeyed, and went thither, where his Father entertained him with more then ordinary kindness. Then he told him, that he had procured of his Uncle, the Pope, a Dispensation for him, whereby he might freely live in any City within the *Venetian Territories*, without being molested for his Religion and Conscience: He told him that hereby he would be a greater solace to his old age, then his absence had been a grief, earnestly intreating him that he would gratifie him in this request, and all in a most pathetical maner, beseeching him not to reject so great a favour offered him by the Pope, telling him that hereby he might recover his honors, estate, friends, and estimation. *Galeacius* was wonderfully perplexed with

with this motion, considering the proffers, and promises, and authority of his Father, which he knew not well how to deny, nor how to embrace; the rather because he wanted the advise of his faithful friend Master *Calvin*: Being in this great perplexity, he durst not rely upon his own wit, but retiring himself, betook himself to fervent prayer unto God his Saviour, the Author of true Wisdom, humbly craving the assistance of his holy Spirit, that in this his extremity he might resolve upon that which was most for Gods Glory, and his own sound comfort: And the Lord answered his prayers, directing him in the way that he should chuse: For considering, that the Pope, Antichrist like, directly opposed himself to Christ, his religion, and true Church, that therefore he might by no means sue for, or accept any favour at his hands, nor be at all beholding to him for any thing: Besides, Gods Spirit suggested to him, that it carried with it a shew of Apostasie, to forsake the fellowship of Christs Church, and to live amongst Idolaters: as also how scandalous it would be to professors, who would be ready to think, that he had taken his farewell of religion, and renewed acquaintance with his old friend the world: and further, that this was to forsake the ordinary means of the true word, and Sacraments, and to live in a place where there was nothing but Idolatry: He further saw that Satans policy herein was to entangle him again in the cares of the world, and pleasures of *Italy*, and thereby to dazle his eyes with sensual delights,

Prayer for
wisdom and
counsel.

Return of
Prayers

that by degrees the power of godliness might decay in him: & lastly, Gods holy Spirit taught him wisdom how to answer all his Fathers objections, and confute all his arguments: Hereupon he beseeched his Father not to draw him to that which afterwards he might have cause to repent of, by making him a prey to the Papists, who held it for a *Maxime*, that faith was not to be kept with Hereticks: therefore saith he, its better for me, and more joy to you, that I live in this poor estate, then that I should endanger my life, and my whole posterity: the Marquess being silenced hereby, returned with an heavy heart to *Naples*, and *Galeacius* with a merry heart to *Geneva*, where he was received by his friends, and the whole Church, with exceeding rejoycing for his safe return: but by the way, he visited that godly *Princess*, the old *Dutchess* of *Ferrara*, who entertained him honorably, and had much conference with him about his conversion, temptations, Journeys, the Church at *Geneva*, & the great *Calvin*, & so lovingly dismissed him, sending him in her own Coach, for his ease, as far as to the Town of *Francolinum*: During these occurrences, his Wife *Vittoria* burned in hearty affections towards him, and its inexpressible how vehemently she longed for his company, so that she never ceased writing to him, beseeching him to return again to her, and his Children: but when Letters prevailed not, she earnestly desired him to meet her in some City within the Territories of the *Venetians*: this request he yielded to, hoping to prevail with her to leave her superstition, and to come with him

He goes
back to
Geneva.

His Wife
sends for
him,

him to *Geneva* : the place where they were to meet, was *Lasina*, a City in *Dalmatia*, a hundred miles by water from *Vicum* : thither he went, but she came not according to promise, but sent two of her eldest sons to meet him there; their sight and company was most acceptable to him, but being frustrate of his expectation, in meeting with his wife, he sent them back, and returned to *Geneva*, where after a few days came Letters posting from his wife, craving pardon for her former failing, and beseeching him once more to come to that place, where, without fail she solemnly vowed to attend him : this request seemed very unreasonable, that he should so spend his time, and weary out himself, in such long & dangerous journies: yet considering, that at his first coming from her, he had not so fully discharged his duty, by endeavouring her conversion, he yielded to go, and accordingly, *An. 1558.* he came again to *Lasina*, where he understood that many of his friends, together with his Wife, had intended to have met him, but that a Marriner of *Venice* had disappointed them; hereupon he resolved to go to *Vicum*, relying on the Lords protection, having, as he conceived, a speciall call thereunto : when he came to his Fathers Castle, it cannot be expressed how great joy the whole Family was filled with : but above all others, his Wife surpassed with joy, and delight, hoping that now she had recovered her dear Lord and Husband, the onely comfort, and solace of her life : but within a few days all this joy was turned into tears, and mourning, when he had

But meets him not.

She sends again.

He goes to Vicum.

Constancy.

His Wifes
unkindness.His pati-
ence.Tentations
at his part-
ing.

had discovered his constant resolution to persevere in his Religion, and that he would rather die then be drawn from it: yet in the midst of these mournings, which almost brake his heart, he comforted himself in the Lord, dealing with his wife in a loving way, and earnest manner to go and live with him her Husband, as the Law of God, and nature required, promising her that she should have liberty of her religion, to live as she would: but she flatly answered him [though with many tears] that she would never go with him to *Geneva*, and that she would not live with him as long as he was intangled with those Heresies: Yea, so violent and wilfull she was, that she there denied him that duty which a wife is bound by all Law to yield to her husband, nor would by any means lye with him as man and wife, saying, that she was expresly forbidden by her Confessor to do it, upon the pain of excommunication: How this unwomanly answer pierced his heart, its easie for Husbands to guess: yet he bore it with invincible constancy and quietness of mind, but withall told her, that if she denied him that matrimoniall duty which by the Law of God she owed him, he would sue out a divorce against her: Notwithstanding she still persisted in her obstinacy, rather chusing to break Gods command, then her Confessors: he therefore resolving to depart, reiterated his former protestation to her, and so bad her to take it as his last warning.

The dolefull day of his departure being come, he went to his Father to take his leave, whose former

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mer love was now turned into fury, so that he gave him his farewell with many an heavie and bitter curse, which the Lord turned into blessing, and so having passed this brunt, he came into the Hall, where was his Wife, Children, and many of his neer kindred, and deer friends, all fraught with grief and heaviness: Nothing was heard but sighs, sobs, and cries: Nothing seen but tears, and wringing of hands, his Wife imbracing, and taking him about the neck, beseeched him with loving and pitifull speeches, that he would pity himself, her, and his children, and not so wilfully cast them all away: His young children all upon their knees, with arms stretched out, hands holden up, and faces swoln with tears, cryed unto him to have pity upon them, his own bowels, and not to make them fatherless before their time: His kindred with heavie countenances, and watry eyes looked ruefully on him, and though through grief they could not speak, yet every look and gesture was a loud cry, and strong intreaty for his stay amongst them: unutterable was the grief of them all, & unspeakable was the torment, and temptation that he felt in this agony, when he must either leave *Jesus Christ*, or these his friends for his sake: Yet above all, there was one most lamentable sight, which would have broke an heart of Flint: amongst all his children he had one daughter of twelve years old, a proper and towardly Gentlewoman, who catching fast hold about his knees, held him so hard, that he could by no means shake her off, and fatherly affections

Tentations
overcome.

would not suffer him to hurt her: he laboured to be loose, but she held fast; he went forwards, but she trailed after, crying to him, not to be so cruel to her his child, who came into the world by him: this so wonderfully affected him, being a man of a most loving and tender-hearted nature, that as he oft related, that it made his very bowels to rowl within him, and that his heart was ready presently to burst in sunder: But being armed with a Divine, and supernatural fortitude, he brake thorow all these temptations, and trod under foot whatsoever might hinder him from Christ, and so leaving that heavie house, and dolorous company, he hastened to the Sea-side, and taking ship, he presently caused them to hoise sails towards *Lafina*, yet with a toiled, and distressed mind, betwixt sorrow, when he remembered whom he had for ever left behind, and joy to remember that he had escaped: Yet could he not so master naturall affections, but that he brake out into tears, and often looked back to that which he had left behind, yet saw that he must leave all for Christs sake: but it much pierced his heart, when in looking back, he saw his Wife, Children, and kindred standing on the shore, who when their cries could be heard no longer, ceased not to look after the ship so long as it was in sight, neither could he refrain, but with a wofull countenance looked at them again, so long as he could discern them: and remembering all the former passages of his Fathers curses, his Wifes tears, Childrens cries, &c. it fetched from him many a heart-break-

breaking sigh, and bitter groan : Yet the spirituall strength, and courage of his mind was constant, and invincible : So that after a while, he cheered up himself, and bended the knees of his heart to the eternall father in Heaven, giving him most hearty thanks, for that he had furnished him with such a portion of grace, as to withstand, and conquer Sathan in so perilous a conflict ; and for delivering him from Popish thralldom, and the bloody Inquisition, which he was in continual danger of whilst he was in *Italy* : He praised God also for giving him time, opportunity, and grace to perform that Duty to his wife, which he had omitted at his first departure from her : As also that he had made that protestation to her, upon her monstrous and undutiful behaviour towards him : And so (through Gods goodness) he came safely to *Geneva*, *October 4. An. 1558.* His safe arrival brought exceeding joy to the whole Church there, especially to the *Italian* Congregation ; amongst whom he lived with unspeakable contentment in his own conscience, in his former private, and quiet life : And after a few years, he began to finde in himself some reasons which inclined him to think of entering into a married condition ; and the rather, because he never heard from his wife, nor found any relenting in her, nor remorse for her former obstinacy : This his purpose he communicated to Master *Calvin*, craving his advise and counsel in a case of so great importance : His answer was, that it was most convenient, and less scandalous, if he

Thanksgiving.

Gods protection of him.

He returns to *Geneva*.

He intended a second marriage.

Calvin
doubtful
about it.

The judge-
ment of the
Church of
Switzerland,
about it.

could abstain from marriage: *Galeacius* told him that he could not abstain, and gave him many weighty reasons which inclined him to marriage; withall imparting to him some secret reasons: Holy *Calvin*, a man of a sharp judgement, and of a wise discerning spirit, foresaw that many would speak evil of the fact, others would be scandalized, because few truly understand the Doctrine of Divorcement, and fewest of all knew all the circumstances of this particular fact: *Galeacius* urged such arguments out of Gods Word, as *Calvin* could not sufficiently answer, and thereupon he told him at last, that if he would go to the judicious *Peter Martyr*, and ask his opinion, and the opinion of the Learned Divines of *Rhetia*, and *Switzerland*, and request them after mature deliberation to set down their judgments, and the reasons of it in writing, for his own part he would subscribe unto them, and yield him what liberty they thought fit in this matter: Always provided, that he should submit and stand to their judgements in this case: This *Galeacius* willingly assented to, desiring nothing more then to finde out what the Lord by his Word, and by the voice of his Church should prescribe to him: And accordingly he wrote to the Divines, and Churches afore mentioned, who meeting together, and seriously debating the case, and weighing all circumstances, at last unanimously resolved, that he might with a safe conscience leave his former Wife, who had first maliciously differted him, and so be married to another: and this their opinion they confirmed

med by Scripture, Fathers, Councils, and by the Civil Law, which being returned to *Galeacius*, he still taking the consent of the Church along with him, sued out a Divorce, and had it legally by the Magistrate granted unto him: After which, advising with his godly, and prudent friends, he began to think of disposing himself in marriage, wherein yet he sought not so much after riches, beauty, birth, &c. as for a fit companion of his life, with whom he might comfortably spend the remainder of his days, and serve God cheerfully till the coming of his Lord and Master: And the Providence of God (which never fails his children that wait and depend upon him) provided him such a wife as his heart desired, *viz.* a Matronly Genlewoman, a Widow that came from *Roan* in *France* to *Geneva*, for true Religions sake: She was well reported of for piety, modesty, and many excellent qualities, and about forty years of age: *Galeacius* considering her fitness in many regards, married her, *Anno* 1560. and of his age forty three, and they lived together many years after, with much comfort, and excellent agreement, so that the great afflictions, and unquietness of his former life was now fully recompenced with a life full of all contentment, and Christian joy.

He is divorced.

He marries again.

His next care was to unburthen himself of all worldly cares, prescribing to himself a moderate, and frugal course of life: Kept onely two maid-servants, lived in great sobriety, yet always free from sordid baseness, neither wanting necessaries,

His frugality.

Humility.

God highly
honors him.

nor having superfluities : His attire was plain , but comely : & he that might in his own country have been attended with many servants, did often walk the streets alone, not having one man with him : Yea, he disdained not oft to go into the Market, and provide his own necessaries , and sometimes would buy , and carry home Fruits , Hearbs, Roots , and such other things : esteeming this course of life , together with freedom of Religion , better then the Marquedom of *Vicum* : Yet under this mean attire was shrowded that gravity, majesty, and deportment, that any wise observer might easily discern that he came of a Noble race : He was a great ornament to , and was highly esteemed and honored by all the City of *Geneva*, every one speaking of his praise , so that it was hard to say, whether he was more beloved, or admired amongst the Magistrates, Ministers, and persons of all ranks : No publike meeting was appointed, or solemn feast made , unto which he was not invited, every one thinking himself happy that might enjoy his company : and (though he would have refused it) yet every one gave him the title of a Marquess all his life long : His noble qualities were such, that every one honored him : Strangers, Princes and Noblemen that visited *Geneva* would by no means omit to see , and be acquainted with *Galeacius*, honoring him no less then if he had been in *Naples*.

His chief converse was with those *Italians* of his own Church, in whose eyes his humble mind, and friendly conversation made him more honorable :

The Life of Galeacius Caracciolus.

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able: He was one of a thousand, for besides his Noble birth, & Princely education, he truly feared God, was affable, courteous, and friendly to all men; wise, discreet, and very eloquent: as his memory was exceeding good, so his smooth stile, his easie, quiet and seemly delivery made his speech most gracefull to all that heard him: with poor men, if they were godly, and honest, he would converse as familiarly, as if they had been his equals: he was of a free and liberall heart; no poor or distressed man did ever desire his assistance; but presently he would reach out to them his helping hand to relieve them, and the loss of his former estate never troubled him, but when he had not wherewithall to give to charitable uses: it was his joy, and delight to be lending, and giving to those that wanted: Prisoners, and distressed persons did oft taste of his bounty: He visited the sick, and his presence, and Christian exhortations were very comfortable to them: Every day he joyned with the Church in their public service: He never omitted to hear Sermons, shewing wonderfull devotion, and reverence to the word of God: He daily read a portion of the holy Scriptures: As an Elder of the Church, he carefully observ'd, and enquired into the maners, and lives of Professors; encouraging the good, admonishing offenders: where he saw, or heard of any dissensions, or suits of law amongst Christian neighbours, he was exceeding carefull to compose, and end them: he wholly dedicated himself and all his abilities to the advancement of
Gods

His Character.

His Charity.

His Piety.

A Peacemaker.

He sickens.

A new temptation.

His zeal.

Gods glory, and the edification of his Church: But after a long calm of peace and tranquillity, God raised up new storms, yet further to try his patience, and exercise his graces: for first he fell sick of a grievous, and doubtfull disease, proceeding from abundance of rheume, which made him so short winded, that he could hardly draw his breath, wherewith he was exceedingly tormented night and day, so that he could scarce get any sleep: this was procured by his long and wearisome journeys, which he had formerly taken by Sea, and by Land, for his conscience sake: Then there came to *Geneva* a Nephew of his, bringing him Letters from his former Wife, and his eldest Son, perswading him yet at length to return to his Native Country, and former Religion: giving him hope that hereby he might advance his youngest son to the place of a Cardinal, &c. But the soul of this worthy Gentleman was much wounded, and grieved hereat, as abhorring those profane dignities in the Popish Church, and to shew his distaste of the motion, he burnt the Letters before the Messengers face, and withall not daigning to answer them by writing, he by word of mouth returned a grave, wise, and zealous answer: Yet this importunate Jesuite (for so he was) ceased not to molest him with frivolous reasons, and fleshly arguments, promising him an huge sum of mony, if he would return home, &c. But the Noble and holy heart of this godly Christian, in an heavenly zeal, and ardent love to his Saviour *Jesus Christ*, could not but shew it self,

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A most
Christian
Speech.

self, which made him to cry out : *Let their money
perish with them, who esteem all the gold in the world
worth one daies society with Jesus Christ, and his ho-
ly Spirit : and cursed be that Religion for ever, which
shall wed men to the world, and divorce them from
God : Go home therefore, and take thy silver with thee,
make much of that dross of the earth, &c.* But know,
that my Lord and Saviour hath made me enamoured
of far more precious jewels, and durable riches :
Which words so enraged this Papist, that he
brake out into ill words, and reproachfull terms,
and so went his way : Being delivered from this
tempter, his sickness encreased more, and more
upon him : his pain was most grievous, but he
bare it with an heroicall courage, and as the pains
encreased, so his faith, and patience encreased,
and as the outward man perished, the inward man
was renewed day by day, and above all, he found
unspeakable comfort and sweetness in his prayers
to the Lord, and would often say, that in the
middest of his prayers his soul seemed to be ra-
vished, and to tast of the blessed joys of Heaven,
and as the suffering of Christ abounded in him, so
the consolations by Christ abounded much more :
The Physicians spared no pains to cure him, nor
his friends to visit him, especially his loving and
tender wife was never from about him : But all
was in vain, the time of his dissolution drawing on,
Therefore he wholly sequestred himself from any
more care of his body, and from all worldly co-
gitations : he took his farewell of his wife, and all
his Christian friends, saying, *That he would lead*
O o o *them*

His Faith &
Patience.

Joy unspeak-
able.

His death.

Heb. 11.
Like Moses.

them the way to Heaven: his heart and thoughts were all in Heaven, and he cryed to *Iesus Christ*, that as he had sought him all his life, so he would now receive, and acknowledge him as his own: And so in the presence of his friends, whilst the Ministers were exhorting, and praying with him, he peaceably, and quietly yielded up his Spirit into the hands of his mercifull God, and faithfull Creator, *An. Christi, 1592.* and of his Age about 74.

As *Moses*, when he was come to years, refused to be called the son of *Pharaoh's* daughter, & chose rather to suffer adversity with the people of God, then to enjoy the pleasures of sin for a season, esteeming the rebuke of Christ greater riches then the treasures of *Egypt*: So our Noble *Galeacius*, when he was come to years, and the knowledge of Christ, refused to be called the Son and Heir to a Marquess, Cup-bearer to an Emperor, Nephew to a Pope, and chose rather to suffer affliction, persecution, banishment, loss of Lands, Livings, Wife, Children, Honors and Preferments, then to enjoy the sinfull pleasures of *Italy* for a season; esteeming the rebuke of Christ greater riches then the honors of a Marquessdom, without Christ; and therefore seeing he must either want Christ, or want them, he disposed himself of all these to gain Christ.

Collected out of the Historie of his Life, written by Master Crashaw, and translated by him out of Beza.

The



C. BRETTERG

The life of M^{rs}. Katherine Bretterg, who dyed,
Anno Christi, 1601.

Katherine Bretterg was born in *Cheshire*, the
Daughter of Master *Iohn Bruen*, of *Bruen-Sta-*
pleford; Her education before her marriage, was
such, as became the profession of the Gospel, in
godliness, and purity of life, and religion: She
was studious of the holy Scriptures from a child,
and by reading thereof gained such knowledg, that

Scriptures
studied.

Modesty.
Her Character.

Sabbaths
sanctified.

A soft heart.

she was able to make good use of them as occasion was offered: She used the things of this world moderately, and soberly, not affecting the vain pleasures and fashions that others too much delight in: She used not to gad abroad with wandering *Dina*, but rather with *Hanah*, she delighted to tread upon the dust of the Sanctuary, and to walk in the ways of *Sion*, &c. The Sabbath day was always dear and welcome to her, and though many times she went far for it, yet she would not be without the Ministry of the Word: And her heart was so tender, and full of compassion, that oftentimes she was perceived to hear Sermons, read, pray, and meditate, with tears: She made conscience of all, even of the least sin, and such as many accounted no sins: She never used to swear an oath, great or small: Neither at any time brake forth into unseemly speeches, lying in jeast, immodest words, &c. She used not the Name, or Titles of God at any time without great reverence: Her private discourses were always well seasoned, and proceeded from such a sanctified heart, that they ministered grace to the hearers: Her daily exercise was to converse with God, in reading, praying, singing, and meditating: All her delight was in the Saints, and in those that were most excellent: The Lords Precepts were precious to her, for from her childhood she feared God, and walked before him with an upright heart: She was not like many women, that are unable to render a reason of the Faith, and Hope that is in them, but grew in grace, and in

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the knowledge of our Lord Jesus: When she was about twenty years old, by her Parents consent, she was married to Master *William Bretterg* of *Bretterghold* in *Lancashire*, neer *Liverpool*, who was a young Gentleman, that imbraced Religion sincerely, and suffered much for it at the hands of Papists: This gracious couple lived two years together in such mutual joy, and comfort, as well becomed the children of God: In which time she had one daughter by him: Their Habitation was in the midst of ignorant, and brutish Papists, who were always doing some wrong, and injury to them, yet her knowledge, patience, mildness, and constancy for the Truth, much edified, and built up her husband in his most holy faith, and encouraged him with more patience to bear all the wrongs, and indignities that were daily offered to him: He had his horses and cattle divers times killed in the night in his grounds by such malicious Papists as hated him for his Religion sake, which exceedingly conduced to his loss, and hinderance, being most of the stock that he had; yet did she not onely bear this great affliction with admirable patience, but even rejoyced, and praised God, submitting to his holy, and wise Providence: She would often say, It is good that such things should be, but woe be to them that do them: It is good in God, thereby to chasten his children, and prevent some sin that he saw us like to fall into: Its good in respect of Gods Church, that the weak may be confirmed in the Truth, and that Popery may be disgraced, when the world shall

Her marriage.

Popish malice.

Her patience.

Her proneness to forgive.

Charity.
Pecy.

see such wickedness flow from it: Its good in God, that so the wicked may be without excuse in the day of Judgement, when their conscience tells them, that though God suffers them to do such villany, for some just cause known to himself, yet they commit it only of malice, and revenge: And in the midst of such vexatious practises, she would often say: The mercies of God are infinite, who doth not only by his Word, but by his Justice also make us fit for his Kingdom: Little do our enemies know what good by these things they do unto us, and what ruin they bring to their own Kingdom, while they thus set forth the wickedness thereof: She used often to pray, That God would forgive them, who had thus wronged them, and send them repentance for it: She used to call upon her Husband to do the like, and to bless them that cursed him; and lest her Husband should fail in this duty, she daily prayed to God to sanctifie her Husbands thoughts, and direct his heart aright, onely to seek Gods glory, without seeking revenge, or satisfying his own affections: So carefull she was to prevent sin, both in her self, and others: Her meekness, humility, and unspotted carriage was such, as that she forced some that were adversaries to her religion, yet to speak well of her: She had a good report of all that knew her, for her holy and sincere life: She was very pitifull; and bountifull to the poor, neglecting no opportunity of doing good where she could: She constantly kept her times of Praying, Reading, and Meditating: She would by

The Life of Katherine Bretterg.

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by no means be absent from family duties: She used private duties, not onely in her Clo-
set, but abroad in her Garden, Orchard, &c. She tasked her self to the reading of Eight Chapters a day at least, out of the sacred Scri-
ptures, and such time as she saw idly, or evil-ly spent, she used to call, *The time of temptation*: She spent much time also in reading good Books, judicious Expositors, and the Book of *Martyrs*, and was many times so affected in reading of the tor-
ments which Christians were put to, &c. that she would weep very bitterly for the same: She was so zealous for Gods glory, and loved the truth so intirely, that she would often argue against Pope-ry, but never open her mouth to plead for *Baal*. Sin was so hatefull to her, that she would grieve for it, both in her self and others: Once, as she was riding to Church with her Husband, he was angry with his man, whereupon she said to him; Alas Husband, I fear your heart is not right to-
wards God, that can be thus angry for a trifle: and weeping, she said further, you must pray a-
gainst your passions, and always be sure your an-ger be for God; else how dare you appear this day before his Minister, and offer up your prayers in the publike Congregation before God? And another time a Tenant of her Husbands being be-
hind with his rent, she desired him to bear with him a quarter of a year longer; and then when he brought it, with tears she said to her Husband; I fear you do not do well to take it of him, though it be your right, for I doubt he is not well able to pay

Idleness
dangerous.

Zeal.

Mercy.

Her sick-
ness.

Tentation.

pay it, and then you oppress the poor: She was so blameless in her whole course, that the common enemies of Religion, the Papists, had nothing to say against her: and amongst all the godly that knew her, she was highly prized for her modest, holy, and humble carriage: Thus she continued with her Husband about two years, and then it pleased God that she fell sick of a Feaver, which was so violent, that it made her sometimes to talk idly, and by Satans subtilty, that watches his opportunity, she began to fall into an heave conflict of Spirit: First she began to find some little infirmity, and weakness of Faith more then ordinary, but through Gods mercy, she soon overcame it: But shortly after Satan assaulted her in a more violent manner, but after a day or two God delivered her, sending her peace, and comfort of conscience, which encreased more & more in her, to her death: In the beginning of her conflict, the severity of Gods justice, & the greatness of her sins came into her mind, which much afflicted her, wherof she often complained: then she accused her self of pride, that she had delighted in her self, and her beauty too much: then she thought that she had no faith, but was an hypocrite, and one that had not embraced Religion so sincerely, nor glorified God so carefully, especially with her tongue, nor loved him so fervently as she should have done: Sometimes she would cast her Bible from her, and say, It was indeed the Book of Life, but she had read the same unprofitably, and therefore feared it was become to her the Book of Death: Sometimes she

she

she complained that her sins had made her a prey to Satan, a spectacle to the World, a disgrace to Religion, and a shame to her Husband, Kindred, and all true Christians, and then she would weep bitterly: Sometimes she was troubled for the originall corruption of her nature, the sins of her Parents; Yea, and of our First Parents, as if it had made her unworthy of God, &c. Sometimes she accused her self of impatience; bewailed her want of feeling Gods Spirit: doubted of her Election, &c. She wished that she had never been born, or that she had been made any other Creature, rather than a woman: oft-times she cryed out, *Wo, wo, wo, a weak, a wofull, a wretched, a forsaken woman, &c.* with tears continually trickling from her eyes: She complained of grievous thirst, such as all the water in the Sea could not quench, and yet refused, or drank very little: Sweat burst out upon her exceedingly; at other times her body burned extreamly: Sometimes she was very dull in prayer, and once, as she should have said, *Lead us not into temptation*, she stopped, saying, *I may not pray, I may not pray, being thus interrupted by Satan*: Yet her friends left her not, till she could both pray, and make confession of her Faith, with speciall application to her self.

These fits, though grievous to her self, and discomfortable to her friends, yet they were neither long, nor continuall, but in the midst of them she would give good evidences of her faith, striving and fighting against her tentations, and by Prayer, begging strength of God against them:

Ppp

Oft

Her faith.

Oft she would with a cheerfull countenance intreat her friends not to faint, nor to give her over, but constantly to pray, and to help her against the Tempter: One of them once demanding, whether she believed the promises? and whether she could pray? she answered: *O that I could, I would willingly, but he wil not let me: Lord, I believe, help my unbelief.* And when he told her that her desires, and endeavours were accepted for performance in Christ, she was much comforted at it: Once after a great conflict with Satan, she said, *Satan, reason not with me, I am but a weak woman, if thou hast any thing to say, say it to my Christ; he is my Advocate, my Strength, and my Redeemer, and he shall plead for me.* Sometimes being afflicted with the sight of her sins, and want of comfort, with many a pitifull sob, and much weeping, she would say: *Pray to the Lord Jesus Christ to help, and comfort me, a poor, wofull, distressed woman:* A godly Christian friend took much pains with her, minding her of Gods mercies, Christs merits, the many gracious promises contained in the Word, &c. which through Gods blessing greatly refreshed her, and gave her occasion many times to call upon God, for increase of grace, and deliverance from those grievous tentations, wherein the Lord shortly after answered her desires, so that she began to feel her self in a very good measure delivered from her former fears, and afflictions: but the day before her death, she was wholly released, and filled with abundance of inward consolations: and from the beginning that her comforts appeared, she would

Joy unspeakable.

would very cheerfully joyn with the company in Prayer, and singing of Psalms: One day her Brother, holy Master *John Bruen*, coming to visit her; he said, Sister, be not dismaid at your troubles, remember what the Apostle saith, *That judgement must begin at the House of God*, to whom she answered, True it is, and if it begin at us, and the righteous shall scarcely be saved, where shall the sinners and ungodly appear? During this time she often prayed, and would rehearse many comfortable Texts of Scripture, especially the eighth to the *Romans*, closing up all with Prayer, and most comfortable application thereof to her self, with much joy: When food was brought her, she would pray God, not onely to Sanctifie those creatures for her bodily sustinance, but also to fill her soul with the waters of life, often repeating, *To him that thirsteth will I give of the Waters of Life freely.*

Once she took her Bible in her hand, and joyfully kissing of it, she said, *O Lord, it is good for me to be afflicted, that I may learn thy Statutes: The Law of thy mouth is better to me then thousands of Gold and Silver:* At another time, calling her Husband to her, she said, *O Husband, beware of Popery, keep your self holy before the Lord, yield not to the abominations of the wicked, lest they rejoyce, and so you dishonor God, and destroy your own soul: Let my little child be brought up in the true fear of God, &c. So shall I meet her in Heaven, whom I must now leave behind me on Earth:* She often repeated, *We have not received the spirit of Bondage to fear again,*

gain, but the spirit of Adoption, whereby we cry, *Abba, Father*, which last words she often doubled over: She often also repeated,

Pfal. 13. ult.

*I wil give thanks unto the Lord,
And praises to him sing;
Because he hath heard my request,
And granted my wishing.*

The day before her death the Lord discovered himself more plentifully to her, from which time, to her death, she was freed from Satans tentations: She laid aside all thoughts of the world, husband, child, or any thing else: She lay with a cheerful countenance, as one ravished in her spirit: Her tongue overflowed with the praises of God: Her husband reading some portions of Scripture to her: When he came to that *John 17. 4. I have finished the work that thou gavest me to do, and now glorifie me*: She desired him to pause, and then said: Blessed be thy Name, O blessed Saviour: Perfect the work, I humbly beseech thee that thou hast begun in me: When he read *vers. 9. I pray not for the world, but for them which thou hast given me, for they are thine*: She said, O Lord Jesus, Dost thou pray for me! O blessed, and sweet Saviour, How wonderful! How wonderful! How wonderful are thy Mercies! Read on: The blessedest reading that ever I heard, the comfort whereof doth sweeten my soul: When he read *vers. 22. The glory that thou gavest me, I have given them, that they may be one, as we are one*:

With

With marvellous joy she said: I confesse before the Lord his loving kindness, and his wonderful works before the sons of men, for he hath satisfied my soul, & filled my hungry soul with goodness: When he read *v. 24. Father, I will that they which thou hast given me, be with me, even where I am, that they may behold my glory, &c.* Stay, said she, let me meditate on the goodness of the Lord, For this is the sweetest saying that ever came to my soul: For now I perceive, and feel, that the countenance of Christ my Redeemer is turned towards me, and the bright shining beams of his mercy are spread over me: O happy am I that ever I was born to see this blessed day: Praise, praise, O praise the Lord for his mercies, &c. O my sweet Saviour, shall I be one with thee, as thou art one with the Father? Wilt thou glorifie me with that glory which thou hadst with the Father before the world was? And dost thou so love me, dust and ashes, to make me partaker of glory with Christ? What am I poor wretch, that thou art so mindful of me? O how wonderful! how wonderful! how wonderful is thy Love: O thy Love is unspeakable: O I feel thy mercies, And O that my tongue, & heart were able to sound forth thy praises as I ought, and willingly would: O help me to praise the God of all consolations: And thus she continued for five hours space, praising the Lord with a cheerful and heavenly countenance, testifying such inward joy, from a comfortable feeling of Gods mercies in her soul, using such sweet sentences and sugared phrases of Divine eloquence, as was most

admirable : Some part whereof was thus : O my Lord God, Blessed be thy Name for evermore, thou hast shewed me the path of life : Thou didest, O Lord, for a little season hide thy face from me, But with everlasting mercy thou hast had compassion on me, &c. thou art come with fulness of joy, and abundance of consolations, &c. Help me, O help me to praise the Lord : Then she sang with as sweet a voyce as ever she did in her life the third Psalm, concluding thus :

*The Lord, the God of Israel,
Be blest for evermore :
Let all the people say Amen :
Praise ye the Lord therefore.*

Then she said, O praise the Lord, for he hath filled me with joy and gladness of heart : My line is faine unto me in a pleasant place : I have a goodly Heritage : for the Lord is the portion of mine Inheritance : O how pleasant is the sweet perfume of the place where I lie : It is sweeter then Aarons composed Perfume of principal Spices : How comfortable is the sweetness I feel : It is like that Odour that proceeds from the golden Censor, that delights my soul : The taste is precious, Do you not feel it ? Sweeter it is then myrrh, the hony, or the hony Comb : Then she sang Psal. 19. vers. 7. &c. Then she prayed to, and praised God again : Then she sang Psal. 136. A Christian friend seeing her exceeding joys, prayed for the continuance of them to the end : Whereupon she said, O the joys ! the joys ! the joys that I feel in my soul ! O they be wonderful ! they be wonderful ! they be wonderful ! After a while she fell into a short slumber, and

and then awaking, she said, O come kiss me with the kisses of thy mouth, for thy love is better then wine : O how sweet the kisses of my Saviour be ? Mine eyes are opened (blessed be God) I do feel, and see the everliving mercies of my Christ, &c. O how merciful, and marvellous gracious art thou unto me ? I feel thy mercy, I am assured of thy love, and so certain am I thereof, as thou art the God of Truth : Even so sure do I know my self to be thine, O Lord my God, and this my soul knoweth right well, and this my soul knoweth right well : Then she sang the fourth Psalm : And afterwards said, I am sure that my Redeemer liveth, and that I shall see him at the last day, &c. Then a Godly Minister coming to her, she said to him : My soul hath been compassed about with terrors of death, &c. A roaring wilderness of woe was within me : But blessed, blessed, blessed be the Lord my God, who hath not left me comfortless ; but like a good Shepheard, hath brought me into a place of rest, even to the sweet running waters of life, &c. O blessed blessed be the Lord, that hath thus comforted me, and hath brought me to a place sweeter then the Garden of Eden ! O the joy ! the joy ! the delightfull joy that I feel ! O how wonderful ! how wonderful ! how wonderful is this joy ! O praise the Lord for his mercy, and for this joy that my soul feeleth full well : And thus she continued, divers praying with her at sundry times : And immediatly before one began his prayer, she said to her self : Hear, O Lord, and have mercy upon me : Lord be thou my helper, thou hast loosed my sack, and girded me with gladness : Therefore will I praise thee, O Lord my God, I will give

Mr. William
Harrison.

The Life of Katherine Bretterg.

give thanks to thee for evermore: On the Sabbath Evening her strength and speech beginning to fail her, she said, My Warfare is accomplished, and mine iniquities are pardoned: Lord, Whom have I in heaven but thee? and I have none on earth but thee: My flesh faileth, and my heart also, but God is the strength of my heart, and my portion for ever: He that preserveth Jacob, and defendeth his Israel, he is my God, and will guide me unto death, &c. And with that she presently fell asleep in the Lord, passing a way in peace, without any motion of body at all, May, ult. Anno Christi 1601. And of her Age 22.

Collected out of her Life, and Death, Printed with two excellent Sermons, preached at her Funeral by two Eminent and godly Divines.



JO: L. HARRINGTON

The Life of John Lord Harrington, Baron of Exton, who dyed, Anno Christi, 1613.

John Lord Harrington was the Eldest Son of the Lord and Lady Harrington, to whose care, and tuition King James committed the education of his Eldest daughter the Lady Elizabeth, who was after married to Frederick, Prince Elector Palatine: They were persons eminent for prudence, and piety, who carefully educated this

His Education.

His Learning.

His Religion.

His Travels.

their son, both in Religion, and Learning : and this honorable Lord, as a thankfull man for their care, and honor received from them, returned honor to them again and that with advantage ; being no less honorable to them, then they were to him : He was of an excellent wit, firm memory, sweet nature, and prompt to Learning, so that in a short time, he was able to read Greek Authors, and to make use of them in their own language: He spake Latine well, wrote it in a pure, and grave Stile, was able to confer with any stranger readily, and laudably in the *Italian*, and *French* Tongues: Understood the Authors which he read in *Spanish* : And for the Arts, he was well read in *Logick*, *Philosophy*, and the *Mathematicks* : He made a good progress in the Theorique part of the Art Military, and Navigation, so that he wanted nothing but practise to make him perfect in both : And for his understanding in Heavenly knowledge, and the mysteries of salvation, it was admirable ; so that there was scarce any question that could be propounded to him about those matters, unto which he was not able suddenly and understandingly to answer, Being well grounded both in Religion, and Learning at home, his noble Father sent him to travell abroad in *France*, and *Italy*, that by experience he might ripen that knowledge which before he had gained, and for a guide, and Tutor for him in his Travels, he chose and sent over with him one Master *Torrey*, a grave, learned, and religious man, and formerly the head Master of the Free-School in Co-

ventry :

ventry : But how dangerous a thing it is for religious Gentlemen to travell into those Popish Countries, may appear by the example of this Nobleman, and his Tutor, whose sound Religion, and heavenly zeal for the truth being taken notice of by the Jesuits, they took their opportunity to administer a slow-working poyson to them, that seeing they had no hopes of corrupting their minds, they might destroy their bodies, and bring them to their graves : Of this poison, Mr. Tovy, being aged, and so less able to encounter with the strength of it, died presently after his return to England : but the L. Harrington, being of a strong and able body, and in the prime of his age, bore it better, and consisted with it longer, yet the violence of it appeared in his face presently after his return, and not long after hastened his immature death : He was eminent for sobriety, and chastity: His lips were never heard to utter any unchast, or unseemly speech, which was the more admirable, considering that he was in the heat of youth, living in the Court, and had been a Traveller into those countries which are Schools of uncleanness, where few return such as they went out, but of chaste are made unchaste, or if unchaste before, they are made seven-fold worse then they were : But this our Noble man was as fish, fresh in salt waters, and kept himself undefiled, as Lot in the midst of Sodom : and indeed he took the right way to preserve his Chastity, by avoiding the incentives, and provocations to lust : He spent not his time in courting of Ladies, and amorously contempla-

Popish malice.

Anno, 1609.

His Chastity.

His compa-
nions,

Tentations
prevented.

His justice.

His Piety.

His religi-
ous exerci-
ses.

ting the beauty of women, which are Bellows of Lust, and baits of uncleanness : But he preferred his Books before their beauty, and for his society, chose men of parts, and learning, for Arts and Arms : Besides, he was very temperate in his diet, shunned Feasting, and was frequent in Fasting; and hated Idleness, and much sleep, which are the two Nurses of uncleanness : and in the night when he lay awake, to prevent temptations, he exercised his thoughts with heavenly meditations : His justice, so far as he had occasion to shew it, was very exemplary ; he dealt honorably and honestly with every one that he dealt with ; and whereas his Father had contracted great debts by his Princelike House-keeping, and other publike and private occasions, he was very solicitous for the discharge of the same, giving power to his Executrix to sell part, or all his Land, if need were, therewith speedily to discharge the Creditors : and being asked when the writing was drawn up, Whether he assented to it ? He answered, *Yea, with all my heart, for my honor, and my honesty are my nearest heirs.*

But the splendor of his Religion out-shined all his morall, and naturall accomplishments : This was the Temple that sanctified the Gold, and the Altar that sanctified the Offering: this was that which enobled his Sobriety, Justice, & other virtues : And this appeared both by his Private, and publike exercises of Piety, which were rare in a young man, more rare in a young Nobleman, yea, and hardly found in such a measure in any man, of what

what age and condition soever : He usually rose every morning about four or five a clock, seldom sleeping above six hours : When he first waked, his constant care was to set his heart in order, and to fit it for holiness all the day after, offering the first fruits of the day, and of his thoughts unto God : Being up, he read a Chapter out of the holy Scriptures, then with his servants in his Chamber he went to prayer; then he spent about an hour in reading some holy Treatise, to enliven his affections, and encrease his knowledge : He read over *Calvins Institutions*, and *Rogers* his Treatises, which were his two last Books: Before Dinner and Supper, he had a Psalm, Chapter, and Prayer in his Family, and a Psalm sung, and Prayer after Supper : and besides these publike duties, he prayed privately every morning in his Closet, then betook himself to some serious study for three or four hours together, except he was interrupted by some special business: The residue of the morning he spent in converse with his friends, riding the great Horse, or some such other honest and Noble recreation till Dinner time; Thus avoiding Idleness, and preventing temptations, which ensue thereupon ordinarily; presently after Dinner he retired into his study to meditate upon some Sermons that he had lately heard, or if he was disappointed of that opportunity, he neglected not the first that was offered to him; yea, many times in his Travels by Land, or Water, he thus busied himself, the rest of the afternoon he spent in businesses, study of Histories, the Art

Family duties.

His studies.

His Diary.

of War, Mathematicks, and Navigation, wherein he attained to a great measure of perfection: After supper he prayed with his servants, then withdrew himself into his study, where he kept a Diary, or Day-book, wherein he recorded what he had done that day; how he had offended, or what good he had done; what temptations he met with, and how he had resisted them: and surveying his failings, he humbled himself before God for them; and for such failings as were fit to be known onely to God and his own soul, he wrote them down in a private Character, which none could read but himself, and then betook himself to his rest; and to prevent evill thoughts before sleep, one that waited upon him in his Chamber, read a Chapter, or two out of the holy Scriptures to him, and this practice he continued for four years together before his death.

His sanctifying the Sabbaths.

And as his care was thus in private to walk with God, so no less was his care in publike also, which appeared especially in his use of the time, and means of Gods worship. He was a most religious observer of the Lords Sabbaths, both in publike and private duties, yet preferring (as he often professed) the publike before the private, so that though he had an household Chaplain, yet he ever frequented the publike Assemblies twice a day; yea, whilest he was a Courtier: and if his occasions cast him into a place where the word was not preached, he would ride to some other place, sometimes four miles, rather then want it: Immediately after Sermon, he withdrew himself from

from company for about half an hour, to meditate upon, and apply what he had heard to his own Soul: after the Evening Sermon, two of his servants having written, he caused them to repeat both the Sermons in his Family before Supper; and such was his memory, that usually he could remember, and speak of more then they had written; then he wrote them down in his Book, and prayed himself with his Family, wherein he had an excellent gift: And by way of preparation to the Sabbath, every Saturday night he used to call himself to a strict account how he had spent the whole week, and accordingly to humble himself for his failings, and to return praise to God for mercies received from him: On the Sabbath morning, rising betimes, he used, as he was making himself ready, to repeat to his servant those Sermons which he had heard the Lords day before: He used Monthly to receive the Sacrament of the Lords Supper, and to fit himself to feast at the Lords Table, he kept a private Fast the day before, and then he looked over his Book for his carriage that month, and spent the whole day in prayer, meditation, and self-examination, observing how it was with him since his last receiving, what progress he had made in piety, how he had thrived in grace, and what more strength he had gotten over his corruptions: and thus he spent the whole day, not coming out of his Study till about Supper time: Also the morning before he received, he read over 1 Cor. 11. Wherein is contained the institution of the

Fasting, and Prayer.

His preparation for the Lords Supper.

Reverence
in hearing
Sermons.

Sir Edward
Harwood.

His love to
the Saints.

His Char-
ity.

the Lords Supper, and to his servants that were to communicate with him, he read a little Treatise to them, wherein the right manner of preparation was contained; and besides these monthly Fasts, he kept many other days of afflicting his soul upon sundry occasions: He was wondrous attentive in hearing the word of God preached, or read, and carried himself exceeding reverently therein, knowing that he was in the presence of God, that was no respecter of persons, and that he heard not the words of a man, but of God: Shewing thereby, that when he came to hear, he willingly laid down his honor at Christs feet, and to avoid ostentation, or the appearance of it in his private duties, he never admitted any one, either to his prayer, or repetition of Sermons in, and with his Family, but onely one friend, that was most intimate with him. And thus was this holy servant of Christ blameless, and pure, and the son of God without rebuke, in a naughty and crooked generation, amongst whom he shined as a Light in the world, holding forth the words of Life, that he might rejoyce in the day of Christ, that he had not run in vain, nor laboured in vain.

He further manifested the sincerity of his Religion, by his love to all that were truly godly, especially to faithfull, and painfull Ministers; as also by his mercy, and charity to the needy Saints, and poor members of *Iesus Christ*: After his return from his Travels, by way of thankfulness to God, he gave yearly, by the hand of a private

private friend, twenty pounds to the poor, and the second Sabbath after his landing in England (having spent the day before with his Tutor, Master Tovy, in fasting, prayer, and thanksgiving) he heard the Word, received the Sacrament, and gave to poor of that Parish, five pounds; and besides, he gave forty pounds to be bestowed upon poor Ministers, and other Christians, for the relief of their necessities: Yea, such were his bowels of tender mercy, that he gave the tenth part of his yearly allowance, which was a thousand pounds *per annum*, to pious and charitable uses, besides much that he gave occasionally, as he travelled, walked abroad, &c. And all his other graces were beautified, and adorned with admirable humility, which is rarely found in persons so honorable, and honored both by God and men. From the first day of his last sickness, he strongly apprehended the approach of his death, and therefore accordingly prepared himself for it (though others thought of nothing less than his death:) Besides his private meditations, he called often for others to pray with him, prayed often himself: made confession of his sins, and oft confessed his Faith, and undoubted hope of salvation by Christ, professing with much cheerfulness that he feared not Death in what shape soever it came: He uttered many heavenly speeches, desiring to be dissolved, and to be at home with God, and his Father, professing not above two hours before his death, that he still felt the assured comforts, and joys of his salvation by *Christ Jesus*, and when death it

Humility.

His last sickness.

Faith.

Death.

self approached, he breathed forth these longing expressions, *O that joy! O my God, when shall I be with thee?* and so in the midst of those longing desires, he sweetly and quietly resigned up his spirit unto God, *Anno Christi, 1613.* And of his Age 22.

He was not so eminent in place, as he was in grace, his gifts and graces, and power of Religion were exceeding rare; So that the Papists, who brag so much of merits, and good works, cannot bring forth a parallel example amongst them, of any man of his age, honor and rank, nay scarce of any age, or degree whatsoever, that shewed so much power of Popery, or the form of seeming sanctity, as this young Nobleman did of true Piety, and power of godliness.

Collected partly out of my own knowledge, and partly out of Mr. Stocks Sermon at his Funerall, and Dr. Hollands Herologia Anglica.

The



P. LI MORNAY.

*The Life of Philip de Mornay, Lord of
Plessis Marly.*

P*hilip de Mornay* was by the Fathers side of the House of *Mornay*, allied to the most Illustrious Families in *France*, being somewhile since united to the Royall Family of *Bourbon*. His Mother was of the Noble Family of *Bec Crespin* in *Normandie*, which, for having done worthy service in the conquest of *England*, obtained the Hereditary dignity

of Constable of *Normandie*. This *Philip* was born the fifth of *November*, Anno 1549. *James de Mornay* his Father was a valiant Gentleman, but (according to that Age) much addicted to the superstitions of the Church of *Rome*, in the which he was very carefull to bring up his children. *Frances de Bec* his Mother (daughter to *Charls de Bec Cre-spin*, Vice-Admirall of *France*) was a woman of resolution and wisdom above her sex: she had some knowledge of the true Religion in her Husbands life time, and endeavoured under-hand to instill it into her Family, and in the end wrought so far with her Husband upon his death-bed, that after some ardent exhortations which she used to him in his extremity; he signified to the by-standers, that he had no need of the *Romish* superstitious Ceremonies, grounding his salvation upon the alone merits of *Christ Jesus* his Saviour. Their design was to have made this their Son *Philip*, a Church-man; by reason that his Uncle *Bertin de Mornay*, who possessed divers Benefices, intended to resign them all to him: But Gods providence (which would not suffer him to be tempted with such a Bait) permitted not this Uncle to think of it at his death. His first Master was one *Gabriel Prestat*, who together with humane Learning, infused gently into him some principles of true doctrine, though he durst not make any open mention of religion unto him, both because he knew his tender age incapable of it, and likewise for fear of his Father, who knew not that this *Gabriel* was a Protestant. He was afterwards brought to *Paris* by his

His Education.

He went to Paris.

his Father, where he continued for two years, though in that time the course of his Studies was often interrupted by sickness. About the end of the year 1560. he was called from *Paris* to his Fathers Funerall; A certain Priest being sent to fetch him, who perceived that his Mother was no friend to the superstitions of the *Roman Church*, and therefore he gave him this counsel upon the way; That he should take heed of the *Lutheran* opinions, of which his Mother was suspected, and that he should always persist in that Religion in the which he had been nourished and taught. Monsieur *Du Plessis* (a little astonished by reason of his age) gave him this answer; That he was resolved to continue firm in what he had learned of the service of God; and that if he should doubt of any point of it, he would diligently read the *Gospels*, and the *Acts* of the *Apostles* for his better information therein. Being arrived at his Mothers, he was solicited by her, and his elder Brother, to read the Protestant Catechism, which he refused, but withal demanded a *New Testament* in *Latin* and *French*; one of the *Geneva* Impression being offered unto him, he likewise refused it, but accepted of one Printed at *Lyons*, which he greedily read, praying God to enlighten him in the knowledge of his truth; and withal carefully observing, that the chief doctrines & services of the Church of *Rome* were not to be found in Scripture, such as *Purgatory*, *Invocation of Saints*, the Sacrifice of the *Mass*, adoration of *Images*, &c. Each of these still as he found no mention of it in Scripture, he blot-

Tentation.

Scriptures
studied with
Prayer.

His conversion.

Carnal fear.

A Vow.

His sickness.

His return
to *Paris*.

ted out of his mind, and began to suspect the rest: so that at last he desired to satisfy himself concerning Transubstantiation, & Justification, by reading some controversies of that time, concerning those Subjects; which wrought so good effect in him, that about the end of the year, 1561. he became resolved to quit the service of the Church of *Rome*; His Mother, though she exceedingly rejoiced to see that he had embraced the truth, yet would not willingly have had him to profess it so soon, because she as yet adhered outwardly to the Papists. But God having about the same time cast her into a sickness, almost unto death, she interpreted it as an admonition to her, not to retain any longer the truth of God in unrighteousness, making a vow in express terms, in the presence of her Children, that if God would please of his mercy to raise her from that bed of sickness, she would make open profession of the Gospel, which she performed at the end of the same year, 1561. About the beginning of the year, 1562. he was again sent to *Paris* by his Mother, where he had scarce continued 3. moneths, before the troubles for Religion brake forth, which forced him to leave the City; being returned home, he fell sick of a Plurisie, which with other infirmities, so far interrupted his studies, that he forgot almost all which he had Learned: Whereupon his Mother had an intention to make him Page of the Kings Chamber. But peace being re-established in the year, 1563. His importunities prevailed so far with her, as to return him once more to *Paris*, where in short time he recovered what before

before he had lost, so far as to out-go his Master, who was wont to listen to him, as if himself had been his Scholler. It is observable, that during this time of his continuance at *Paris*, he was never seen to play, or take other recreation then expounding before his Master *Plato's Timæus*, or some such like Author. About this time his Uncle the Bishop of *Nantis* strove to win him back to the Church of *Rome*, exhorting him to read diligently the antient *Doctors* of the Church, & the better to allure him thereto, he promised to resign unto him his Bishoprick, and to put him in present possession of a Priory; But he thanking him for his proffers, answered, that he would remit himself wholly unto God, from whom he was confident, he should receive whatsoever was necessary for him. And afterwards did often by Letters mark out unto his said Uncle such passages of the Fathers as confirmed the Protestant Religion, & confuted that of the Papists. In the year, 1567. the second troubles arising for Religion, he prevailed with his Mother, to permit him to put himself into the Army, with two of her Brothers; But the eternall providence of God, which reserved him to higher employments, brought it so to pass, that his horse falling upon him by the way, broke his leg, which forced him to return. This hurt was long in healing, and at length constrained him to undertake a Voyage into forraign Countries, the use of Baths being requisite to his full recovery: Wherefore about the end of *August*, 1568. with much trouble and danger, he went to *Geneva*, and from thence by *Switzerland*.

Industry.

Tentation:

Refisted.

Speciall providence.

His Travels.

He studies
Hebrew.

He is in
danger.

Gods Pro-
vidence.

zerland to *Hidelsberg* in *Germany*; There he lived in the House of *Immanuel Tremellius*, and began also his studies in the Civil Law, gaining immediately the affections of the most Learned in that University. *September, 1569.* he went to *Frankford*, and from thence into *Italy*, remaining some time at *Padova* to continue his studies in the Law, not that he intended this for his chief end, but desiring above all, the knowledge of Christian Religion, he would not be ignorant of the rest; His idle hours he passed in the Physick Garden, to learn the natures and names of the herbs and plants: in which he profited so far in a short time, that *Guilandinus* (the Director of that Garden) had him in singular admiration: Besides, at the same time he read over the greatest part of the Bible, under Rabbi *Menaken* a Jew, the most learned of that Age in the holy Tongue.

At length the State of *Venice* making a League with *Spain*, and the Pope, against the *Turk*, occasioned a more strict search to be made by the Bishop of *Padova* after such as professed the Protestant Religion: of which profession Monsieur du Plessis being known to be, retired himself to *Venice* to Monsieur du Ferrier, then Embassador for the King of *France* there: And here likewise he was likely to have come into some danger for his religion; For a certain Officer of the Inquisition, proffering him an Oath upon some Articles proposed unto him, he answered in *Italian*, That his Religion permitted him not to take it: The Officer misunderstanding the word Religion (which in that

Lan-

Language, most commonly signifies some Order of Friars) asked him if he were a religious person? Monsieur *du Plessis* (understanding the Officers question of a Protestant, such being in *France* called of the Religion) answered, yes, whereupon the Officer proceeded no further. Divers like dangers he escaped by the providence of God in other parts of *Italy*. At *Rome* a Provost came by night, and examined him concerning his Country, his name, &c. He told him his name was *Philip de Mornay*, the Provost not hearing *du Plessis*, by which name he was most ordinarily called, left him, supposing he was not the man he sought for; From *Venice* (having first seen the rest of *Italy*) he went to *Vienna*, and from thence by *Hungary*, *Bohemia*, and *Saxony*, to *Franckfort*, and so to *Cologne*, in the end of the year, 1571. here he was familiar with *Philip Ximenes*, a Spaniard (the great friend of *Cassander*) with whom he had often Conference about Religion. *Ximenes* confessed many errors in the visible Church, but would by no means allow of a separation from it: *du Plessis* having obtained his Arguments in writing, gave him an Answer to them, which those of *Cologne*, called *Triduanum Scriptum*: To which *Ximenes* promised, but never gave an answer. In the Spring, Anno 1572. He passed into *Flanders*, and so into *England*, where he was favourably received by *Queen Elizabeth*, who already had him in great esteem. At that time Monsieur de *Montmorcancy*, and Monsieur de *Foix*, were newly arrived in *England*, to swear the League betwixt the *Queen*, and *Charls King*
Sif of

He comes
into *England*.

His integri-
tie.The French
Massacre.

Predictions.

of France. These intended to send *du Plessis* to the Queen of Scots (then Prisoner in England) to salute her in the name of their Master. But when he perceived that he was to deliver some Letters secretly unto her, which made against the League, he refused that Commission, Saying, That he would not begin his employment by so evil an Action. At the end of *July*, 1572. he returned into France, and went to wait upon the Admiral at *Paris*; That fatall marriage being then ready to be solemnized between the King of *Navarre*, and *Margaret* of France: His mother was then in the City upon her return home, and himself ready to accompany her: When news was brought that the Admiral was hurt, whom presently he ran to help, and to aid him to his lodging. He had always suspected that marriage, but this wicked act confirmed his suspicion. Wherefore desiring his Mother instantly to depart, he resolved himself to stay and attend the issue of what he suspected. Upon *Bartholomew-Day* (the day of that horrid Massacre) the Messenger whom he had sent to inquire of the Admirals health, returned affrighted, and told him, that the Admirals lodging was broke open by force: At which sudden news, he leapt out of his bed, and putting on his clothes, felt an extraordinary motion in himself, which caused him to say, God will deliver me out of this danger, and I shall see it revenged: On the contrary *Ramini* (his Tutor) presently answered, And I shall die in it. Both which came to pass. Whilst he intended to hasten to the Admirals Lodging,

Lodging, divers hinderances kept him within, till the murderers arrived at his house, so that he had scarce time to burn his Papers, and save himself on the top of the house, till they were gone. A day or two he lay hid in *Paris*, and on the third day of the Massacre, he slipt out of the City (though not without much trouble and danger) under the disguise of a Lawyers Clerk: Arriving at his Mothers, he found the Family dispersed, and her self concealed by a mean Gentleman of the neighbourhood; Having saluted her, he resolved to venture for *England*: To which end, one proffering to procure for him the Duke de Guise his Pass, he refused it, saying, *That he would not ow his life to such, for whose service he should be loath to imploy it; That God had delivered him from the Massacre, and therefore into his hands he would commit his passage;* and within two or three days, finding a Boat at *Diep*, he passed in it safe to *England*: Where he had been recommended to the Queen by the Lord *Walsingham*, then Ambassador in *France*: Being there, he wrote some Remonstrances in Latine and French; by which he exhorted the Queen to the defence of the afflicted Church; and confuted by some Apologies, the calumnies imposed upon the Protestants: He was likewise imployed in the Treatie of Marriage betwixt the Duke of *Alencon* (brother to the *French King*) and Queen *Elizabeth*. This Duke, by reason of some differences betwixt his brothers and himself, took up Arms, and made use of the Protestants, as a discontented party, to assist him; to joyn with whom,

A special providence.

His flight.

Holy courage.

His Pru-
dence.

His marri-
age.

He is sent
into England.

Monſieur du Plessis was much ſolicited, which occaſioned him at length to return into *France*; but withall he expreſſed his diſlike of joyn- ing the Inter-eſt of Religion with the Dukes Ambitious, and diſcontented Ends. This war not ſucceeding, he retired himſelf to *Fametz*; till the death of King *Charles* the ſeventh, who died, *Anno* 1574. After which he came to *Sedan*, where he was deſired by the Dutcheſs of *Bouillon* to undertake a journey to the Duke of *Cleve*, who with the Elector *Palatin*, had been by her late huſband conſtituted Executors of his Will; which (though a buſineſs of much hazard) was undertaken by him, and performed to the great contentment of the Dutcheſs. During his ſojourn- ing at *Sedan*, he married *Charlotte Arbaleſte*, a widdow, who having likewiſe eſcaped the Maſſacre at *Paris*, was fled thither for Religion: At whoſe requeſt he compoſed his Treatiſe of *Life and Death*.

In the Year 1576. He went to the King of *Navarr* in *Guienne*, who immediatly received him for one of his Counſel: To whom he did much ſervice in the Wars, againſt the Pretended *Holy League*; In reference to which, he was by the ſaid King imploied, *Anno* 1577. with an ample Com- miſſion to the Queen of *England*, to ſolicite her for aid againſt the Leaguers: Being arrived in *May* at *London*, the Queen (who was very prompt in ſuch kinde of ſpeeches) told him, That ſhe had expected him as Meſſenger from a Duke, but now ſhe ſaw him as Ambaſſadour from a King. At his Audience

Audience he obtained from her the sum of eighty thousand Crowns to levy men in *Germany* for that war; which nevertheless were not raised, by reason of the Peace which followed in the same year: During this abode in *England*, he composed his Treatise of the *Church*. Being resolved to pass into the *Low-Countries*, in *June, Anno 1578*. He took leave of the Queen at *Norwich*, who besides an honorable Present bestowed upon him, would have a particular Cypher for Letters to pass betwixt them: In his passage he was robbed by Pyrats, where he left (besides other things) his Papers, amongst which there were some Books of the History of his Time in Latine, which he had begun, *Anno 1570*. Arriving at *Antwerp*, he was present at the Treatie of Alliance betwixt Queen *Elizabeth*, Duke *Casimir*, and the *Estates*; in the which he caused likewise to be included the King of *Navarr* his Master: He was afterward poisoned by one *Guerin*, who had been hired to poison the Prince of *Orange*, but his youth and good constitution overcame the force of the Poison: During his stay here, about the midst of the year, 1579. he began his work of the *Truth of Christian Religion*; of which when he had finished about four Chapters, he fell into a grievous sickness, which the Physitians judged to be caused by the reliques of the Poison which he had taken. This continuing upon him, and the Plague raging in *Antwerp*, he was invited by those of *Gant*, for change of Air, unto their City, where, they provided and furnished a house for him. There he spent the rest

He is robbed
by Pyrats.

Popish malice.

Gods protection.

His sickness.

of that year, and begun the next, viz. 1580. And no sooner had recovered his health in part, but immediately he set himself to the continuance of his work. But he was that Spring taken off by new employments.

The King of *Navarr* again took up Arms, and commanded Monsieur *du Plessis*, (laying all other business aside) to make another journey to *England*, to demand succours; which he immediately undertook: The Queen of *England* was then about to make Peace with the King of *France*, so that this Embassage was not very agreeable to her: Yet after his return to *Antwerp*, she wrote a Letter with her own hand to Monsieur *du Plessis*, telling him, that he should be welcome when ever he pleased to return into *England*; and that never any Gentleman had treated with her, in whom she took so much pleasure as in himself: At *Antwerp* he finished his Book of *Christian Religion*, which the year after himself turned into Latine. Anno 1582. He returned into *France*, where he published a Treatise, containing the Reasons why the Counsel of *Trent* could not be admitted in *France*, Printed by command of K. Hen. 3. In the year following (1583.) He was sent by the King of *Navar* to the National Synod of *Vitray* in *Bretaigne*, where he was joyfully received by the whole Company, with this preface, That had they met him occasionally in the streets, they should have earnestly importuned his presence with them. He was likewise present in the General Assembly of the Protestants held at *Montauban*, by the Kings permissi-

He is again
sent to Eng-
land.

Queen Eli-
zabeths fa-
vor to him.

He is sent to
a Synod.

on,

on, in the year 1584. where he was desired by the Assembly to draw up the form of their Complaints against the violation of the Edict for Peace, which he, together with the Count de Laval, presented afterwards to the King at Blois.

The League of the House of Guise, breaking forth in the year 1585. which was formed first against the King, under pretence of the defence of the Catholike Religion, & afterwards declared against the King of Navarr, and the Protestants: That famous Declaration in the name of the said King, was penned by Monsieur du Plessis, wherein the King, having answered the Calumnies cast upon him by that Faction, proposed (to avoid the calamities of a Civil war) that the quarrel might be ended betwixt himself and the Duke of Guise, notwithstanding the inequality of their conditions, by a combate, either of one to one, two to two, or ten to ten, more or less, at the choise of the said Duke: To which Declaration Monsieur du Plessis would not set his hand, till the King of Navarr had promised that he should be one of the Combatants, if the Conditions should be accepted. But this not being accepted by the Duke, there followed the Civil wars for Religion; in which Monsieur du Plessis did many necessary and important Services for the King of Navarr, and the Protestants, both with his Sword and Pen, having answered a virulent book published by the League against the King of Navarr, called the *Englisch Catholique*: Besides his assistance in the General Assembly of the Protestants at Rochel, and his Remon-

A Chal-
lenge.

Remonstrances to the General Assembly of Estates, held at the same time by the King at *Blois*, intended for the disinheriting of the King of *Navarr*, next heir to the Crown. At which Assembly in writings so far prevailed, that the greatest part of the Deputies concluded a Peace to be made with the King of *Navarr*, and much ado there was to make them at length change their language.

He is made
Governor of
Saumur.

His Pru-
dence.

After the death of the Duke of *Guise* at *Blois*, there followed a Truce betwixt the Kings, in the year 1589. Upon which Monsieur *du Plessis* was by the King of *France* made Governor of *Saumur*. One memorable passage during these wars cannot well be omitted, which was, That the King of *Navarr*, having abused the daughter of a Gentleman in *Rochel* (by whom he had a son) the Church had often remonstrated his fault unto him, which he ingeniously confessed, but could not be perswaded to take off the scandal by a publike acknowledgement of it, till Monsieur *du Plessis* giving him counsel about a Battel which was then ready to be fought, took the opportunity to tell him how necessary it was to seek the favour of Almighty God, the onely giver of Victory, and therupon urged him to consult with his Conscience, whether he ought not to give glory to God upon such an occasion, and what remorse it would breed in him, if God for want of it should blast his undertakings, to the ruine of so good a Cause; which so neerly touched the Kings heart, that he commanded him to consult with a Minister concerning

cerning what he had to do in that business; according to whose advice he made the next day a public Acknowledgment of his fault in the Church before all the Nobility of his Army. Which counsell being thought by some to be too Rigorous, Monsieur du Plessis made this answer, *That as a man could not be too courageous before men, so he could not be too humble in the presence of God.*

After the murder of Henry the Third, by a Jacobin at St. Cloud, in August, 1587. Monsieur du Plessis was made Counsellor of Estate to the King of Navarr (now Henry the Fourth King of France) whom he served in the recovery of his right against the League of the House of Guise, though with much hazard to himself, some having been, by their own confession, hired to murder him, for which they were executed at Tours.

Sixtus Quintus then Pope, being one of the Kings chiefest Enemies, an expedient was propounded of taking him off by some honorable Embassage, and to that end the question was put, whether the King might with a safe conscience write to him? Monsieur du Plessis answered, That doubtless he might, it being ordinary in the same case for Christian Princes to write unto the Turk; so that the question was not, if he should write, but how? Since the King could not call him *holy Father*, or kiss his feet, whom according to his profession, he ought to think the enemy of Christ, and if he should write otherwise it would be to no purpose. This expedient therefore was wholly laid aside.

Afterwards the Duke of Florence being wil-

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The King of Navarr doth Penance.

King of France murdered.

Gods providence over him.

Courage.

ling to joyn interests with the King, fearing the too great potency of *Spain*, sent a Gentleman to him, who proffered to Monsieur du Plessis twenty thousand Crowns a year, if he would counsel the King to change his Religion, to which he stoutly replied, *That his Masters conscience was not to be sold, no more then his own.*

In the year 1590. He built a Church for the Protestants in *Saumur*, and obtained a grant from the King, for the Instituting of an *University* there, which was afterwards confirmed by a *Nationall Synod* held in the same place. The King besieging *Rouen*, in the year, 1591. and fearing the Army of the Prince of *Parma*, which was then entred *France*, intending to raise that siege; Monsieur du Plessis was again sent into *England*, to demand aid from the *Queen*, where he had conference with some *English Bishops*, concerning the differences betwixt them, and the *Non-conformists*, remonstrating unto them, with what conscience they could molest those, who agreed in the same faith with them, onely for some simple Ceremonies, with whose infirmities they ought rather charitably to bear; which Remonstrance caused them for a while to be more gently dealt with, instead of the persecution which was intended against them.

In the year 1593. He wrote a large Letter to the King, who then had changed his Religion, desiring the continuance of his favour to the Protestants, and withall expostulating that sudden change, assuring him nevertheless of their fidelity.

towards him, and resolution to obey their lawfull Prince, of what Religion soever, even to the hazard of their lives. Meeting him afterwards (according to command) at *Chartres*, the King somewhat troubled at the first interview, began to excuse what he had done, by telling him that he had been necessitated to sacrifice himself for his Protestant Subjects, that he might with more ease procure a peace for them : To which Monsieur *du Plessis* answered, That there were better expedients for the working of that end, had his Majesty been pleased to have made use of them, and that it would have been more agreeable to their minds to have sacrificed their lives for him. About this time he obtained of the King a revocation of such Edicts as had been made by the Leaguers against the Protestants, and a confirmation of others, by which the free exercise of their Religion had been formerly granted unto them.

Anno, 1595. He began his work of the *Lords Supper*, which he finished in less then a year; In which Book his principall end was, to represent the belief and practise of Antiquity in most part of the points controverted in Religion; which design the King had heretofore approved, as a means to facilitate a reformation : This Book was afterward approved by the Nationall Synod at *Saumur*, though not Printed untill the year, 1598. The publication of it stirred up many enemies against him, especially of the Clergy : The Jesuites of *Bourdeaux* petitioned the Parliament there, that it might be burned; The Pope him-

Pietie.

Zeal.

self by exprefs Letters complained of it to the King, that one of his Privy Counsell should dare to call him Anti-Christ. The King nevertheless took no notice of it, onely sometimes he complained to his friends, that he was sorry that Monsieur *du Plessis* had by this means given him occasion not to put him upon further Employments; which likewise he desired Monsieur *de la Force* to tell him; To whom *du Plessis* answered, That he had not done this act rashly, but upon good consideration; That the King knew well, that he was ever wont to distribute his services first to God, next to his King, and then to his friends; which method he could not with a good conscience change; That he was not ignorant how much this would hinder his preferments in the world, which he regarded not so much, as to do the least service for his God; That however God was faithfull, and would honor such as honor him, and much more to the like effect. But the Pope still underhand solicited the King to ruin him, whom in all his Letters he called his enemy, representing that he had punished one in *Rome* for having spit upon the Kings *Effigies*, how much more ought the King to punish him who had so irreverently used Gods Vicar: And so far was the King led away by his frequent solicitations, that notwithstanding the important services of Monsieur *du Plessis*, he sought all possible occasions to cast him off, which though ordinarily not hard to find in one who had so high a Charge in the administration of the Common-wealth, yet (by the grace

grace of God assisting him) Calumnie could not find on that side where to fasten. At last (having nothing else to accuse him of) his Book must be laid hold of, for a pretence to ruin him, in which the Bishop of *Eureux, du Perron* promised to shew five hundred false quotations: *Du Plessis* on the contrary offered to make good all the passages cited in his Book, out of Impressions approved by his adversaries. Whereupon a Conference was appointed at *Fountainbleau*. But the *Sorbonists* fearing lest the examination of particulars would prove to their disadvantage, desired the Popes *Nuncio*, and he the King, to hinder it: The King desired him not to trouble himself, since he would so manage the business, that the disgrace should remain upon the Protestants, which he intended to bring to pass, by ordaining, that at the Conference the Bishop should open the Book, and name to the number of fifty passages, if the time would permit, to which *du Plessis* was to make answer *ex tempore*, otherwise he was resolved to verifie the Bishops accusation. This being told to *du Plessis*, he answered, that it was a hard condition for him, to make an unpremeditated answer to such quotations as the Bishop should pick out of ten thousand alledged in that Book, to the retaining of all which, no humane memory could suffice. Whereupon the conditions were a little (though very little) qualified, and thus proposed; That the Bishop should quote unto him sixty passages over night, to which he was to answer at eight the next morning. Monsieur *du Plessis* (after ardent pray-

Prayer.

ers to God) accepted the condition : About one of the Clock after mid-night the fixty passages were brought to him, quoted onely thus, *Scotus* p. 869. *Durand.* pag. 870, &c. besides that, the Books which he borrowed of the Bishop (he having none there of his own) at two of the clock, were again sent for by six ; yet in this space of four hours (though weak sighted) he had examined nineteen of the quoted passages ; At eight of the clock he was called, though then put off till one in the afternoon, so that but nineteen of the quotations were examined ; upon his answer to the first, the Moderators (being most part Papists) were ashamed, and pronounced in favour of Monsieur *du Plessis* ; which they were about to have done likewise in the second, had not the King interposed, which made them decide it against him. For the rest, they were chiefly such passages of *Fathers*, as the Bishop pretended, that *du Plessis* had not intirely quoted ; in which, though *du Plessis* made it appear, that the words pretended to be fraudulently left out, were all to the same effect ; yet the Moderators judged, that it were good they had been added : This was the summ of that Conference ; concerning which *du Plessis* Printed afterwards a Relation to vindicate himself : But the Bishop every where cried up the victory which he pretended to have gotten there, even in the Cathedrall Church, in a Sermon before the King and Court at Whitsonside : (About a fortnight after the Conference) He was himself the Trumpet to his own praises : But that week a flash

Providences
extraordi-
nary.

of

of Lightning broke into the Church, shattered the Pulpit where the Bishop had preached all the Holidays, burnt some Images, and at the same time fell likewise in the Kings Garden: Also on the Thursday following, the Bishop preached again in a Church neer the *Louvre*, upon which Church, within two nights after, fell another flash of Lightning, which uncovered part of the Steeple, and beat down some Images; and at the same instant falling again into the Kings Garden, burned some Orange trees there. In these Prodigies, the very Adversaries of *du Plessis* acknowledged the finger of God; Neither would they suffer the Bishop to preach any more in their Churches; besides, that himself made an oath to preach no more till Winter. Monsieur *du Plessis* thus fallen into disfavor with the King, began to lead a more private life, though he had still a large influence upon publike affairs: In the year 1602. A certain Monk had hired two young men to kill him; who came in Sermon time into the Church, at *Saumur*, the one of them drawing so neer, as to lift up the Carpet which lay before him, but had not the boldness to strike: Being taken upon suspicion he confessed his intentions, and who set him on work; whereupon the Monk was apprehended, and hanged. Afterwards the King began again by little and little to favor him, moved thereunto, not onely out of his own inclinations, which had been alaways towards him, though thus clouded for a while, for fear of the Pope; but likewise by a Remonstrance from Queen *Elizabeth*, who had

Popish treachery.

Gods protection.

had told his Ambassador, that she knew not how to trust his Master, who so far depended on the Pope, as for his sake to slight his best and most faithful servants.

His son slain.

In *January*, *Anno* 1605. The onely son of Monsieur du Plessis was sent for to the Court by the King, who intended an imployment for him, where he was well received: But the design upon which he had been sent for, failing, he desired leave to go into *Holland*, which was granted him, where he was the same year unhappily slain before *Gueldres*; which bred so great a grief in his mother, that she lived not long after, departing this life in *May*, *Anno* 1606. This was one of the most remakable *Epoches* in the whole Life of Monsieur du Plessis, in the which two such great & so contiguous losses had befallen him: After his sons death, he had both his own grief to combat with, and to comfort that of his wife: But after her death he was wont to say, *That heretofore she had been an aid to him in living well, and should hereafter be so in teaching him to die well*; from thenceforth he took this for his Motto, *Mihi bis anhelosuprestes*.

His wife dies.

A good wife.

He is sent for to Court.

The same year he was again himself called to the Court, and graciously received by the King, where he continued, till the year following, at which time he desired leave of the King to retire himself, which the King unwillingly granted; withall, desiring him to come sometimes to Court, and expressing his grief that he could not employ him according as he desired, the reason where-

whereof himself well knew, meaning the scandal which the Pope would have taken at it : Being returned to *Saumur*, he began his Work of the *Mysterie of Iniquity*, Anno 1607. which, though a work of infinite labour, yet he finished it in nine moneths. In which it is remarkable, that to spare his sight, he dictated it to others that wrote it from his mouth.

In the Spring, Anno 1608. He began to set upon those great Volumes of *Baronius*, to which he intended a confutation. About this time likewise were those Letters of his into *Holland* concerning the Novelties introduced into the Church by *Arminius*, to whom he advised the *French Church*, to send one of their Ministers (naming Monsieur *du Moulin*) to confer with him concerning the Points by him maintained, and to adjure him in the Name of God to forbear begetting of Parties in the Church : This advise was approved by the Church, but fearing to offend the King, they durst neither ask his leave, nor send without it. *Du Perron*, Bishop of *Eureux*, now made Cardinal, and Archbishop of *Sens* was much pressed by the King to answer Mon. *du Plessis*, to which he was likewise urged by his friends, who told him that the Action at *Fontainbleau* was little to his credit, and that should *du Plessis* dye, it would be then too late to answer him, because men would be ready to say, that he durst not do it in his Life time ; wherefore he promised, and undertook the business: And going to *Rome*, sequestred himself from other business for the space of a year to perform it, promi-

His zeal against Here-
sie.

sing the Pope at his arrivall in *France* to print his answer, which he said was risen to a great Volume: Upon his return, the King asked him when he would print it? He told his Majesty that he stayed but for some Manuscripts from *Rome*; which answer, the King seeing his delays, used as a Proverb to some undertakers, whose work went not forward, who making idle excuses to him; Yes (sayes the King) *I see you stay for Manuscripts from Rome too*; *Causabon*, who was about the Cardinall, wrote to Monsieur *du Plessis* concerning this Answer, telling him that it was finished, and that himself had seen it; whom *du Plessis* desired, as the Cardinals friend, to give him from him the same Counsel which Christ did to *Judas* in the Gospel; *What thou dost, do quickly*. But this Volume of answer never appeared: The Cardinal after the Kings murther, thinking himself to be disingaged from his promise, In *October, An. 1609*. Mon. *du Plessis* had notice given him of a Book in *folio*, seen in the house of one that was a Confident of the Jesuites, which was written to the half, containing divers Oaths signed with blood; in which they obliged themselves to obey the commands of the Pope: of which he immediatly gave a secret advice to the Court; but by the evil conduct of him that was appointed to search for it, the Book missed of being found. This year he turned into latine his Book of the *Mysterie of iniquity*, which he dictated so fast, that his *Amanuensis* had much ado to keep pace with him with his pen. The horrid murther of the King following in the year. 1610. he upon notice of

it, took so good order, as to keep the people about his government in quiet, who upon that sudden change were ready to take up arms: And as soon as he had received the Edict for the Regency of the *Queen Mother*, he administred the Oath of Fidelity to all the Clergy and People within his Jurisdiction; making a speech unto them, in which he desired them to forget the distinguishing names of *Papist* and *Protestant*, which having caused so many misfortunes, ought to be buried in this great one: Professing, that whoever would shew himself a good French-man, and a faithfull Subject, should be of him respected as his Brother.

In May, An. 1611, was held in *Saumur* the Generall Assembly of the *Protestant Churches*; where chusing a President, six of the sixteen Provinces were for the Duke *de Bouillon*, the other ten for Monsieur *du Plessis*; who being much troubled at it, desired them to chuse again, but was by the company commanded to take the place: At which the Duke being discontented, there followed a dissention in that Assembly, manifestly tending to a Schism in the Church, which *du Plessis* (though a party) much laboured to reconcile, and at last that was happily brought to pass in the Nationall Synod held the year following at *Privas*.

Another dissention afterwards happened betwixt Monsieur *du Moulin*, Minister of the Church at *Paris*, and Monsieur *Tilenus*, Professor at *Sedan*, about the effects of the Union of the two natures in Christ: The making up of this difference was,

V u u 2

by

A blessed,
peace maker.

King James
mediates
peace.

by a Nationall Synod held at *Tonnein*, referred to Monsieur *du Plessis*, who proved the happy Author of a full reconciliation betwixt them, in the year, 1614. Yet had this difference like to have broke forth again the year following, by the indiscretion (or malice rather) of some particular persons, had not Monsieur *du Plessis* in time stopped its progress : In which he was aided by a reasonable Message of King *James*; who at that time sent to invite *du Moulin* into *England*, to confer with him about a method of Uniting all the Reformed Churches of Christendom, to which he had been often solicited by Monsieur *du Plessis*. The issue of which Voyage was, That the King resolved to send Letters to all Protestant Princes, to invite them to Union, and desired the French Churches to frame a confession gathered out of all those of other reformed Churches, in the which unnecessary points might be left out, as the means of begetting discord and dissention.

Cardinall
Perron prai-
ses him.

Some years following were spent by Monsieur *du Plessis* in procuring the peace of the Protestant Churches, and endeavouring to keep a good correspondence between the King and them, which was continually ready to be interrupted; in which business he carryed himself with so much prudence and fidelity in all occurrences between them, that he was admired, and praised by all, yea, even Cardinall *Perron* himself (heretofore one of his greatest enemies) shewed him great respect in the Assembly of Estates held at *Rouen*, An. 1617. speaking of him in all companies with an excess

excess of Prayſes; and telling the King himſelf, that thoſe men had done him wrong who had kept off *Monſieur du Pleſſis* from having a greater power in the management of his affairs; And that his Religion ought not to render him unprofitable in the exerciſe of thoſe graces which God had given him; and that his Maſteſtie ought to keep him neer his perſon ſo long as he ſhould live. Which prayſes the ſaid *Cardinal* reiterated upon his death-bed, in *September*, *Anno*, 1618. charging his friends then about him, to ſend a ſolemn *Farewell* from him to *Monſieur du Pleſſis*, and to manifeſt his ſorrow for not having made a ſtraighter league of friendſhip with him, having ſo high an eſteem of his Conſcience and integrity. His government of the Town and Caſtle of *Saumur* was continued unto him till the year, 1621. when the King falling into diſpleaſure and ſuſpicion of the Proteſtants, by reaſon of their high deportment in the Aſſembly at *Rochel*, diſplaced him at firſt but for three moneths, with a promiſe of reſtoring him ſo ſoon as affairs ſhould be a little quieted. But theſe diſcontents growing to an open War, he could never procure a re-eſta bliſhment, though it were continually ſolicited by him; Wherefore retiring himſelf to his Houſe in the Forreſt upon *Dayure*, he continued there till the day of his death, which followed in the year, 1623. there applying himſelf to holy meditations and exerciſes of Patience. He did by a particular providence of God make his laſt Will for the peace of his Family, and the edification of thoſe that ſhould ſurvive him; which

His prepara-
tion for
death.

having finished upon the third of *November*, in the forementioned year, he expressed himself to be now discharged of one of his greatest cares, and that nothing was now left for him to do, but to die well. The next day he was seized by a continuall Feaver, forcing him to keep his bed, which so continued and encreased upon him, that upon the ninth of the same moneth the Physicians gave over all hopes of his recovery: Nevertheless he lived for forty eight hours after, which he so well husbanded in the care of his salvation, that scarce one of those hours was employed in any other business. In all which time he gave both by word and action so many expresse and evident signs of his faith and assurance, that it may be truly said, that in this short time he confirmed by Irrefragable proofs all that he had said or written of the truth of Christian Religion. In all this time he felt little or no pain, so that when the Minister asked him how he did, he still would answer, *Well, very well*. His speech continued till the tenth day at midnight, which he continually imployed in prayers for himself and his enemies, and in comfortable speeches to the by-standers; sometimes in the midst of his prayers, being heard to say, *I fly, I fly to Heaven, the Angels are carrying me into the Bosome of my Saviour*, sometimes repeating those words of *Job*, *I know that my Redeemer liveth, I shall see him with mine eyes, hisce oculis*, repeating divers times these last words in Latine. Being asked if he felt not the Spirit within him sealing unto him the promises of God, he answered,

Yes

Yes indeed, I am assured of it, and again, I feel, I feel what I speak. Two hours after, his speech, and his hearing failed him, and his breath between six and seven in the morning of the eleventh day, which was the hour that he yielded up his spirit into the hands of God his Creator, finishing by a happy death, a life of above seventy four years continuance, exemplarily spent in the fear of God, and the profession of his Gospel.

His Death.

The last hours of Monsieur du Plessis.

Monsieur du Plessis by an instinct from God, had made, and dictated his Testament, upon the twenty fourth day of *Octob. 1623.* In the which, for the peace of his Family, and the edification of his survivors, he had set down his last will and pleasure. But by reason of some intervenient occasions, did not sign it till the third of *November* following, which having done, *Now* (said he) *behold, I am discharged of one of my chiefest cares, and for the time to come have nothing else to look after but my Death.* And indeed from the day following he kept his bed, for the most part, being seized by a continuall Feaver, which was since known to be of that sort, which is commonly called *Lipyrria*. This sickness continuing, and increasing upon him, the Physitians gave advertisement unto his friends, upon Thursday the ninth of that month, that his estate was such, as no humane hopes were left that he could ever recover it. After which time God continued him upon earth for the space of forty eight hours, which he so well employed in the Thoughts of himself, and his

Preparation
for Death.

Faith.

his Salvation, that he scarcely spent any one intire hour of them upon any other business; giving both by his words and actions, such expresse and evident Testimonies of his Faith and Assurance, that it may be truly said, that in that short time he confirmed by irrefragable proofs, all that ever he had said or written concerning the truth of Christian Religion. The Gospel of the Son of God was plainly seen to be ingraved upon his heart by the Holy Spirit. He seemed in the midst of death to have obtained a firm possession of Life, & to enjoy a full contentment in that, at which most men are ordinarily affrighted. And this Lesson was so lively and efficacious, that even those who had the greatest share in the loss of him, reaped joy and consolation from the very subject of their grief: Would to God that all men could have been present there! Since it is impossible for any Pen to imprint that force upon his Expressions, which his own Accent, and the condition wherein he was, gave unto them. His words we shall endeavour to expresse; though wanting that soul and life which they had in his mouth: And while we recount them as such, we shall intreat such as were then present to remember, with what voyce and action they were accompanied; and those that were absent to imagine what weight the Spirit and Tongue of such a Personage could add unto them, sealing by a happy Death, a Life of seventy four years, spent (as is publikely known) exemplarily in the fear of God, and the profession of his Gospel.

On

On Thursday, the ninth of *November*, Madam *de Villarnoul* his eldest daughter, coming in the morning to his bed side, where after having enquired of his health, as she stood silent, he told her that he desired some one might come and hold some good discourse with him: Upon which occasion they caused a Minister, being his household Chaplain, to come, that he might give him notice of the dangerous condition in which he was, and prepare him to undergo the Will of God. And though the Minister was much troubled to be the bearer of so sad a message, yet he used much liveliness in the delivery, without making use of the circumstances, where with men commonly usher in such discourses; To whom Monsieur *du Plessis* not any wayes moved or astonished, but with a countenance and spirit full of assurance, answered. Yea, saith he, is it true? I am very well content it should be so; And do in the first place pardon from my heart all such as have done or procured evil unto me: Further, beseeching God, that he would pardon and amend them. The Minister praising God for that he was thus ready to forgive unto others their offences, which was an evident sign that God would forgive him his, prayed him, that as he had edified the Church in his life time, so that now likewise he would do the same at his death, and since he still enjoyed the use of his Tongue, that he would comfort and edifie the By-standers by his speeches. To which he answered, That he had not his speech so free as they imagined; neither indeed could he speak without

Charity.

X x x

pain,

Humility.

pain, nevertheless the desire which he had to give an outward Testimony of the internall disposition of his heart, made him in some measure overcome this hinderance : onely he abridged into as few words as he could all that he had to say. Then he began a Confession of his Faith, but not being able to finish it, he lifted up himself from the Chair whereon he sate, and said to the Minister, I have a great account to make, having received much, and profited little ; It being answered, that he had by the grace of God faithfully and happily imployed his Talent, having served the Church with much profit, and advanced the Kingdom of Christ. Alas, (said he) what was there of mine in that Work? Say not that it was I, but God by me, which saying he repeated three or four times afterwards upon like occasions, reciting at one time that passage of St. Paul, 1 Cor 15. 10. *I have laboured, yet not I, but the grace of God which is in me;* speaking these last words in Greek, as they are in the Original *οτι η ελεος*, giving thereby all the glory to God, without dividing it betwixt himself & his grace, as those which understand that tongue may easily perceive : Afterwards, being laid upon his bed, There is nothing, (said he) more just and reasonable, then that the creature should obey his Creator. Then lifting up his hands above his head, he thrice cryed out, *Mercy*, adding, that he did it to shew, that it was the alone mercy of God to which he had his recourse, and to which we ought to have ours also ; That he had heretofore desired to live, in hope to see the deliverance of the Church.

But

But that finding no repentance in the world, he now found nothing that should invite him to continue in it : Then composing his countenance, with a firm and grave voice, he gave his blessing, first unto his daughters, afterwards unto his sons in Law, recommending peace unto them, to which (said he) I leave you, as also to their children, and whole posterity, as well present as absent, praying God to ratifie this his blessing by his most holy benediction; He gave his blessing likewise to Monsieur *de Auberville* his Nephew, and his Wife; after, to his Family and household servants, and in particular, to the Minister which then assisted him, beseeching the Lord to prosper the holy Ministry of his Word in his hands. He called likewise Monsieur *Dissandean* the Physician, which had always faithfully served him in his sicknesses, particularly in this, and blessed him.

At the same time calling to mind Monsieur *Boucherean*, Minister of the Church in *Saumur*, he prayed God to bless him, and, Let it not trouble him (said he) to be patient; He hath to do with a troublesom people, I beseech God not to impute their sins unto them; There are some in the company which know what I mean. He understood by these words those horrible calumnies, with which he had been, especially in his later years, unworthily and outrageously charged at *Saumur*, more then any other place. After he gave his blessing to the Church of *Saumur*, and to that of Saint *Jovin* (which was the neerest to his house) taking notice that there were

in it many good men, which bore affection to the word of God. At length he prayed to God for all the Church in generall, that he would deliver it, and relieve it from oppression, and restore it to a prosperous estate. After which he gave charge to the Minister to write to Madam *de Noiers*, daughter to his wife by her former Husband, to tell her, that he gave his blessing to her, and all her household: Remembring a while after Madam *de l'Isle* daughter to Monsieur and Madam *de Villarnoul*, he expressed his sorrow for not seeing her, blessing her and her children: As also a while after he blessed particularly such of his grand-children, as did or had followed the studies of Learning, saying, that he was assured they should be blessed with the blessings both of Heaven above, and of the Earth beneath. This being done, he protested that he had through his whole life made Gods glory his end and aim; adding withall, that such as knew him, were not ignorant, that had he proposed any other end unto himself, it had been an easie matter for him to have come to great riches & honors: Therupon (the Minister questioning him upon that subject) he declared, That he persisted constantly in the faith wherein he had lived, which also by the grace of God he had defended by example, word, and writings; That were his life again to begin, he would walk in the same way and path, by which he had already steered his course, to wit, by persevering in the profession of the Gospel, notwithstanding the many dis-favours which he had suffered for it; That this his Faith

Faith was altogether founded upon the goodness and mercy of God in Christ *Jesus*, who by the Father had been made unto him, and unto all such as believe in him; *Wisdom and righteousness, sanctification and redemption*; And for your works, Sir, (said the Minister unto him) do you attribute no merit at all unto them? Away (answered he) away with all merit both of mine, and of any other mans whatsoever: I call for nothing but mercy, free mercy. Upon which the Minister pronouncing unto him in the name of *Jesus Christ*, the remission of his sins, and the inheritance of eternall life, belonging unto all those that believe in the son of God, saying, that he did it in the vertue and discharge of his duty, not that he at all doubted, but he in his heart fully felt the grace of God, and had full assurance of his mercy; I thank you (said he) for it, and take your saying for an earnest of the goodness of God towards me, and to shew, that what he had said was more then bare words. Monsieur *de Villarnoul*, praising God that he saw him enjoy so much comfort in his end, which he had always heard him to desire during his life, that he might be able to testifie it from his heart, and not die without speaking it; I feel (said he unto him) my Son, I feel what I speak. Afterwards the Minister demanding if he desired that they should pray unto God to fortifie him more and more, and likewise that he would restore him unto his health, that he might further serve him unto his glory. Pray unto God (said he) that he would dispose of me. It being answered, that all hope was not yet

lost, that what had been told him concerning the danger of his present condition, was but for fear least some accident should take away the consolation of hearing him speak : But that God was Almighty, able to raise up even those that were already in the grave ; I am not (said he) an enemy unto life, but I already see one that is far better then this.

A while after, *Madam de Villarnoul* saying unto him, that she hoped God would restore him at the instance of our prayers ; My daughter (said he) let him do what he pleases, I depend upon his will. And indeed, though he always testified a great resolution and assurance to encounter with Death, yet he never rejected such remedies, or nourishment as were proffered unto him, and namely, that day dined as he was accustomed : He retired himself from life, he fled it not.

After this they prayed by him, during which exercise he was extremely attentive, his hands and eyes following, to their power, the motions of his heart : And as long as the least sense was left unto him, he constantly lent a like attention to all the prayers, which at divers times were presented unto God for him, during the space of those forty eight hours ; so that about five hours before his death, when already motion and sense began to fail him, it was marked, that he endeavoured with one hand to lift the other from under the clothes, that he might hold them joyned and lifted up, during the prayer. Prayer being ended, he desired they would read unto him the 71. *Psal.* of which himself made choice ; There was likewise read

unto

unto him the Meditation which himself had before time made upon 2 Tim. 4. 7. *I have fought a good fight, I have finished my course, I have kept the faith, &c.* And moreover, by his command another, which he had likewise published upon those words of the Psalmist, *Cast thy burthen upon the Lord.* Whilest these were reading, he was very attentive, giving us infinite testimonies of the pleasure which he took in it, and of the applications which he made from thence for his own consolation. All this during three good hours and above; After which we left him to his repose, as since we alwayes observed the same, to give him some time of rest after that we had heard him. All which spaces he employed in prayers and holy meditations by himself, as appeared by the motions, sighs, and words, which from time to time brake from him, of the assurance which he had in God, of the Victory which by his grace he had obtained against the tempter, and the like. In the afternoon, upon a discourse which was made unto him, of the blessed immortality, the Minister saying, That here below we have but the right and Title, the Possession being reserved for us in heaven, himself cited to this purpose the words of St. John in his first Epistle, Chapter the third: *Beloved, now are we the Children of God, but what we shall be doth not yet appear; now we know that when he shall appear we shall be like unto him.* From whence an occasion being given to discourse unto him of the Resurrection, he thought good that they should read unto him the fifteenth chapter of the

the first of the *Corinthians*, and marked (so fresh and untroubled was his spirit) upon the forty seventh Verse, *The first man being of the Earth, is of dust* (for so it sounds in the *French Translation*) that it is in the Text *χοινός*. About the end of this Lecture, arrived *Madam de la Tabarriere*, his daughter, sent by her husband to visit him, and render the last offices of her Duty to him: He expressed much contentment in seeing her, saying, that God had granted him that which he desired: That she made up a great part of his comfort, and had done him a great pleasure in coming. He enquired likewise concerning some of her children, which she had not brought with her; and gave her his blessing: Afterwards exhorting all his children in general, to Union and brotherly Love, that they might possess in peace the Inheritance which he should leave unto them; injoyning them in particular, not to go to Law about it; which was promised unto him with great asseverations, by his sons in Law, and daughters, and particularly by *Madam de Fontenay* in the name of her husband then absent in *Normandie*: Which being done, full of contentment, he said, That he was arrived at the height of comfort, since he died with the assurance of leaving peace amongst his children. And as all retired themselves to leave him in repose: How should I sleep (said he) there being so many good people neer me? His daughters then returning unto him, he took them by the hands, saying, That he would speak unto them, and would have them to answer him; And then repeated unto them all

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the preceding Exhortations, tending to the fear of God, and to Peace and mutual Concord. Some time after the Minister discoursing unto him, That of all his Enemies he had now none left to fear, not Sin, not Death, not the Devil, not the World, being already discomfited by the Lord Jesus, and speaking to each of these in particular, he seemed to take much delight in that discourse: Amongst the rest, as he spoke unto him concerning sin, he said, That its power was the Law, abolished by Christ for such as believe in him; for Death, that it was indeed to be feared of those that are out of Christ, *φθβερωτερον βελον* (said he in Greek, alluding to a passage in *Aristoles Ethicks*, where death is so called) but not to those that die in the Lord, by whose Cross death was disarmed: As touching the World, the Minister telling him that he knew well by his own experience, how little its temptations can prevail against such as the Lord fortifies, his Grace and Mercy having alwayes constantly accompanied him in all his wayes, even to the present hour, which was an assured sign of the faithfulness of his eternal love towards him. He answered, lifting up his eyes on high, Thy Gifts, O God, and thy Call are without repentance: And upon that it was said, That the World, to deceive the faithful, sometimes threatens, and sometimes flatters them. These are (said he) the subtilties of Satan. The Minister continuing the same discourse, and shewing, that from henceforth the Calumnies of the Devil can do nothing against the children of Christ, being justified, and

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sanctified

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sanctified by faith in him, who is it (cried he out) that shall frame an accusation against the Elect of God? God is he that justifies; Declaring further, that he was fully assured to have part in all his Promises, so that neither life, nor death, things present, nor things to come, should ever be able to sepearate him from the love of his Saviour: Which saying, he repeated divers times.

The Evening of the same day, upon discourse of the vanity of the world, Alas, (said he) What is the World? It being answered, The World is but a Figure, he added (as it follows in Saint Paul) which passeth away: And presently used that expression of *Pindar* in Greek, *Συμὰς ὅρα ἀνθρώπων*. After, leaving this Discourse, he insisted much upon Confession of his sins, Saying, That he was a grievous sinner, even one of the greatest that was upon the earth, That there was in him, as he acknowledged, the seeds of evil; but that in Jesus Christ he should obtain mercy: And thereupon required with much affection, that they would speak unto him touching the Death and Passion of our Saviour; which being done, and followed by prayer, he heard all with great Devotion, and at the end of the Prayer, said these words, *Amen*, by Jesus Christ our Lord, in whom all the Promises of God are, *Yea, and Amen*. These were the greatest part of those things in Meditation, wherewith he spent the whole Thursday, and the night following.

Friday morning, as we approached to his Bed-side, praying him that he would continue to edifie, and

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and comfort us, by the Testimonies of his Faith, and Perseverance : He began with a Prayer, which he pronounced in Latine, *Lord open thou my lips, and I will shew forth thy praise ; Lord make me to know my sins, to weep for them, to detest them, to have them in execration,* which he repeated twice ; Upon this the Minister took occasion to speak unto him concerning the remission of his sins, and the comfort which follows it, founded upon the hope of immortality, it being impossible that such as are in Christ, though feeble, beaten down, and destitute, should yet ever fall from life, the power of the Lord perfecting its self in the midst of their infirmities, in such maner, that the inward man was still fortified, as the outward man grew weaker : Citing unto him, and reading all along to this purpose the end of the fourth Chapter of the second to the *Corinthians*, from the fifteenth Verse, & the beginning of the fifth, to the two and twentieth Verse, laying a particular Emphasis upon these words, *We know that if our earthly house of this Tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens.* And asking him if he believed not all these things ; If in this Faith he were not assured to be made partaker of that eternall weight of glory, spoken of by the Apostle ; He answered ; That he was intirely perswaded of it, by the demonstration of the holy spirit, more powerfull, more clear, and more certain then all the demonstrations of *Euclide*, and speaking those words, by the demonstration of the holy Spirit,

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taken out of the 1 Cor. 2.4. he repeated them in Greek ἀποδείξει πνεύματος, as they are in the original; and a little after upon the same subject said, That he had seen the salvation of God, the wonderfull works of God, τὰ μεγαλεῖα τοῦ θεοῦ (said he) in the words as they are read, Act. 2. 11. Wherefore he might now say with Simeon, *Nunc dimittis servum tuum in Pace*, upon which he repeated likewise two or three times that of the Psalmist, *I believed, & therefore have I spoken*, applying it as did Saint Paul, 1 Cor. 4. 13. to shew that all his confidence and assurance proceeded from his faith. After noon he was heard praying to himself, and saying in broken sentences; *I flie, I flie to heaven; the Angels carry me into the Bosome of my Saviour*. Then the Minister approached, and to comfort and confirm him more and more, called to his mind the manifold favours which God had shewed unto him, preserving him from so many dangers which he had run through, fortifying him against so many assaults which he had sustained, having always a particular care over him, and carrying him as the Eagle carries her young ones; which conception he repeated in Latine, *ut Aquila pullitiam suam*; the Minister continuing this discourse, he cried out, *Lord thou hast been our refuge in all generations, before the Mountains were brought forth, thou art God*. Whereupon it being added, that as the goodness of God, and his mercy towards us was from everlasting, so is it likewise firm and durable to all eternity: whence he might rest for ever assured of it, nor should the the weakness of his flesh make him any ways to doubt of it; to which he answered, *I know that my*

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Redeemer liveth, I shall see him with these eyes; hisce oculis, repeating these last words in Latine three or four times; And as for the infirmity of the body, which turns into dust; it having been said, that this should not weaken our hope, because that God into whose hands we resign it, is powerful and faithful to preserve that trust, that he suffered us to turn as it were into nothing, to raise us up again more gloriously, taking pleasure to magnifie his power in our weakness; of which he had often made experience during his life, and that it was still to be seen in his death, in which by the Lords assistance he triumphed over all his enemies, though in the depth of weakness, according to the flesh. *We can do all things* (answered he) *in Christ that strengthens us*. From that time he still grew weaker, so that towards evening he could no longer pronounce entire periods, nor testifie the motions of his heart, but by short answers to what they demanded of him, conceived in two or three words. Being then asked if he felt not within his soul the force of the holy Spirit sealing unto him the promises of God, and filling him with a lively consolation; He answered after a contented manner, which favoured of much cheerfulness, *Yes indeed*, and another time, *I am assured of it*, and a while after, with much ado, *The love of God is in my heart*: always when the Minister asked him how he found himself, he answered, *Very wel*. Thus in the midst of these blessed thoughts he entred into possession of the true Life, leaving by little and little this other earthly life. His speech failed about midnight, his hearing

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two hours after, his breath betwixt six and seven in the morning, at which time he rendred his Spirit unto God his Creator.

It is worth our notice, that during these forty eight hours, he felt little or no pain, having been often carefully asked concerning it, almost every hour, always constantly answering, that he suffered none. Moreover, that he had his senses perfect, as may appear by the preceding discourse, though a day before he had some raving fits, which ceased on an instant, without ever returning, so soon as they had given him warning to prepare for the life to come; At which the Physicians much wondered, seeing his Feaver and long waking (he having been many nights without sleep) in their opinions should have caused a *Delirium*. Lastly, it must not be forgotten, that in all this time, he entertained no other discourse then what tended to his salvation, having his judgement, spirits, and memory in so good estate, that in the midst of his extremities, they could scarce alledge any passage of Scripture, upon which he did not make some note, even upon the Hebrew, Greek and Latine words (whereof we have repeated some) using always the terms of Scripture to express the dispositions of his heart, and accommodating to his present use, the best and richest passages which are there to be found.

Of all this, many persons of honour are witnesses, both of ours and the other Religion, which were present there, both the one and the other declaring that they were extreamly edified and

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comforted by so fair a death : But none of them heard more then Monsieur *Moris*, a Physician of *Bressure*, making profession of the *Roman Religion*, who according to his wonted candor, will (I doubt not) always render a faithfull witness to the truth of that which we have here represented; God give them and us grace to make our profit of it, to his glory and our own salvation, *Amen.*

This Life is written at large in French by one that was his Amanuensis, and is thus contracted, and translated by my worthy friend Mr. S. Fellow of P. H. in Cambridge.

The



J. BRUEN

The Life of John Bruen, of Bruen-Stapleford, who dyed, Anno Christi. 1625.

John Bruen, of Bruen-Stapleford, in the County Palatine of Chester Esquire, was born, An. 1560. and was the son of a worthy Gentleman, descended of Worshipful Ancestors, who brought him up civilly, and as those times were, religiously also; And the Lord preserved him in his childhood, and youth from the poison of Popery, & the con-

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tagi.

Seeds of
grace.

His Educa-
tion.

Conversion.

tagion of those common gross sins, which for want of the light, and life of the Ministry of the Gospel, rained in those parts: When he was about 7 years old his Father for some offence rebuked him sharply, and corrected him soundly, which he being much grieved at, seeking relief, he took a prayer Book which he had learned, and going into his Fathers Chappel, read in it, and prayed as well as he could, & it pleased the Lord to comfort him with unexpressible joys; the next day he went to the same place, and used the same means, but found not the like comfort: Afterwards his Father sent him to his Uncles, Master *Dutton* of *Dutton*, where he was bred up at School, under one Master *James Roe*, for about three years space: Anno 1577. his Father sent him to *Oxford*, where he first received the love of the truth in any knowledge and understanding, being then about seventeen years old, he lived in *Albans-Hall* as a Gentleman Commoner, and being familiar with one *John Breerwood*, his Countryman, an Aldermans son of *Chester*: This *Breerwood* observing in him some Popish practises, and opinions, set upon him by Scripture arguments to convince and reform him, whereupon this young Gentleman (through Gods mercy) was so wrought upon, that as himself wrote it down in his Book; *I was, saith he, then inflamed with zeal against the prophane beast of Rome, and all Popery, both persons and things, with all their Monuments, Rites, and Ceremonies, &c.* After a while his Father sent for him home, that he might dispose of him in marriage, and provided for him
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the daughter of one Mr. *Hardware* [a worthy and wife Gentleman] to whom he was married with the consent of Parents, and in the fear of God, and lived very comfortably with her for seventeen years, seeing his sons, and daughters as Olive plants round about his Table: Then being in the prime of his youth, he spent too much time in hawking, hunting, and such carnall delights. But *Anno*, 1587. his Father dying, he began to be much perplexed both in mind and estate; some sorrows and fears, thoughts and cares began to stir, and work in him, and the Lord hereby began to work for his more effectuell calling, and conversion, and this he did both by the rebukes of his Word, and checks of his Spirit, convincing his judgement; and changing his heart from the love of baser, to a delight in better things: whereupon he began to search his heart, and try his ways, and to call himself to an account for his former courses, and weighing them in the ballance of the Sanctuary, he found them to be but vanity, and vexation of spirit: and besides, he being charged by his Father with the portions of twelve children, which he left behind him, he began to cut off occasions of wastfull and riotous expences; and whereas his Father left him a Park well furnished with Deer, he disparked it, and drawing himself to as narrow a compass as he well could, he provided competently and comfortably for his own Family, and faithfully payed his Brethren and Sisters all their portions, and disposed of them in marriage to their own content: Then he was

Marriage.

Humiliation.

Frugality.

Family go-
vernment.

Education
of his chil-
dren.

very careful to set up Gods worship in his Family, walking wisely in the midst of his house, setting his eyes, his favour upon the godly, and not suffering a wicked person to abide in his sight: and his principall care was to dwell with his Wife as a man of knowledge, and to train up his children in the nurture, and information of the Lord, and by his holy and prudent carriage his wife (though well affected to Religion before) yet grew on to an higher pitch in knowledge, and grace, and became to him a faithfull helper, and carefull yoke-fellow, to bear and draw in the yoke of Christ: they were both very carefull in the education of their children, catechising of them in the principles of Religion, and causing them to learn such sentences of Scriptures as might make the easiest impression of grace upon their hearts: neither did he spare to use the rod of correction, as Gods healing medicine to cure the corruptions of his children, yet if at any time his heart was overheated through his hatred of sin, and zeal for Gods glory, that he spake unadvisedly with his lips, or dealt too violently with his hands, he used to be much humbled for it, that going about to cure others, he had wounded himself: And amongst his man and maid servants, there was not one idle and unprofitable person: and for his choice of servants, he took notice of any thereabouts, that began to set their faces towards Heaven, such he loved, and laboured to draw them into his service: So that in a short time he was furnished with godly and gracious servants, both men

men, and maids: and then he looked upon them as his brethren, and fellow servants in, and under Christ: would sometimes use them familiarly, advise, confer, consult, and resolve with them in matters of conscience, and other weighty occasions: Sometimes he made them his comforters in afflictions, and tentations, and received refreshing from them: Amongst the rest, he had one old disciple [*Robert Pasfield*] a man utterly unlearned, being able neither to write nor read, yet through Gods blessing upon his industry, having a good memory, he became ripe in understanding, and mighty in the Scriptures: Yea, he was so well acquainted with the sum, and substance of every Book and Chapter, that hardly could a man ask him for any sentence of Scripture, but he would tell him in what Book and Chapter he might find it: He had a good gift in prayer, was very willing and able to confer of good things, whereby he became very usefull both in the Family, and to other young Christians abroad, as he had opportunity: For the help of his memory he invented, and framed a girdle of Leather, long and large, which went twice about him: this he divided into severall parts, allotting every Book in the Bible in their order to some of these divisions, then for the Chapters, he affixed points or thongs of Leather to the severall divisions, and made knots by fives or tens, therupon to distinguish the Chapters of that Book; and by other points he divided the Chapters into their particular Contents or Verses, as occasion required: This he used in-

Old Robert,

His carriage
to his ser-
vants.

stead of pen, and ink, in hearing Sermons, and made so good use of it, that coming home, he was able by it to repeat the Sermon, quote the texts of Scripture, &c. to his own great comfort, and to the benefit of others; which girdle Master *Bruen* kept after his death, hung it up in his Study, and would merrily call it, the *Girdle of verity*: This old *Robert* (though but a servant, yet) being rich in grace, his Master used him very familiarly; when conveniently he could, he would have him neer him, would often go to the Hop-yard or Barn, where his business lay, to talk and confer with him, and when he was grown old, having been in his service about thirty years, he was so far from casting him off, that he daily fed him with some of the best morsels from his own Table, and setting him not far from him, that he might the better confer with him, which he continued to his dying day: Such other servants as he chose to be ever about him at home, and abroad, he made happy, by his taking opportunities to impart some wholesome words of admonition, & instruction to them, &c. He never thought his Table better furnished, then when he had some godly persons to sit with him, or stand about him, nor his meat better seasoned, then when it was poudred with the salt of wholesome words: And for other of his servants employed in Husbandry, and such out-works, he never suffered them to want such encouragements as might make them cheerfull in his, and Gods service: He would sometimes go abroad to them, raise matter of speech, and conference from their
cal-

callings, works, wages, &c. for their instruction and edification : And there were few of them but exercised themselves unto godliness, praying in their courses every night in the Kitchin, when their Master was gone to bed: Such of his Servants as were inclined to Marriage, he provided well for them.

The religious duties which he daily, and duly performed in his Family, Morning and Evening, were these : He rose very early every morning, before any in the Family, betwixt three and four a clock in the Summer, and at five in the Winter, and then spent an hour or two in private, before he rang the Bell to awaken the rest of his Family : In his secret prayers, he used to make mention of every one in his Family, and especially as their occasions, and afflictions required, and gave thanks for such mercies, as either he, or they had received : Then he meditated upon some part of Gods Word, or Works, wherewith he seasoned his mind in the morning : Then he wrote out fair, part of some Sermon that he had heard lately before : Then his Family being up, and met together, he, with his heart, and his hands lift up to heaven, speak in this manner,

Blessed Lord God, and our most merciful Father in Christ Jesus, We thy poor children do humbly beseech thee graciously to assist us by thy holy Spirit in this our morning Exercise, that we may faithfully perform the same to thy praise, and our comfort, and that for Christ his sake, our onely Saviour and Redeemer : Amen.

His private,
and Family
Duties.

A form of
Prayer.

This

Spiritual joy.

praying with
youthful heartHis fervent
prayers.

Note.

This set form of short prayer he used morning and evening before his Exercise, to convince their ignorance, which deny the lawfulness of them: Then he, with his Family, sung a Psalm, with which Exercise he was much delighted, and oftentimes so ravished therewith in his Spirit, that his heart would even spring, and leap in his body: Yea, he was so affected with praising of God: That he took the word *Hallelujah* for his Motto, and usually wrote it in the first Page of all his Books: Then he read a Chapter himself out of the Bible in order: Then himself also prayed with them; and that with such power, feeling, fervency, sincerity, faith, and humility, that he was oft much admired of them that heard him: He so wrestled with God by prayers and tears, that he would not let him go, till he had prevailed, insomuch that they seldom met again to pray, but he had some new and fresh cause of thanksgiving for the returns of his prayers. In the Evening he called them together again to the like service, which he performed very religiously after the same manner, saving that after the Chapter he propounded some wholsom instructions to them, as the portion of Scripture gave occasion, whether to convince any Error, or to confirm the Truth, to rebuke sin, or to instruct in the way of righteousness, &c. And the better to justify this his practise against opposers, he made collections out of the Sacred Scriptures, out of the Expositions, Testimonies, and Examples of godly and good men, concerning this point of the Masters Duty, in teaching, and instructing

ing his Family in the fear of God, and faith of Christ : And lest any should think that hereby he intrenched too much upon the Ministers Office, and went beyond his line ; they must know, that whatsoever he spake in this kind, he borrowed it of good men, or obtained it by serious Study and Meditation, got it by reading the Scriptures, and good Expositors, or by reviewing his Notes of such Sermons as he had heard upon those Scriptures, using all good and holy means to fit and furnish himself with spiritual provisions for that service : Neither was his zeal confined within his own walls: For finding in the Church of *Tarvin*, and his own Chappel that anciently belonged to him, many superstitious Images in the windows, which by their painted coats darkned the light of the Church, and obscured the brightness of the Gospel, he caused all those painted Puppets to be pulled down in a peaceable maner, and at his own cost glazed the windows again : And for his encouragement and justification, he had not onely the Word of God, but the Queens injunctions authorizing, and requiring the same: And his heart was so enlarged towards God, with zeal for his glory, and his peoples good, that it was the joy of his soul to bring in godly and able Ministers amongst them almost every Lords Day into the publike Assembly, and that of his own cost, and labour, which he did with a cheerful heart, honoring God with his substance, by giving maintenance to such as were the Lords Labourers in his Harvest : And though many sleighted it, yet

Zeal against
Idolatry.

Zeal for pro-
pagating the
Gospel.

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was

Sacrilege
abhorred.

He with-
draws the
ministry for
a while.

My reve-
rend, and
learned bro-
ther, Master
Sabbath
Clark.

Wakes put
down.

was it no discouragement to him, neither was he weary of wel-doing : Whose practise will shame such, as being intrusted with the lands, and livings of the Church for the maintenance of the Ministry, do turn their Patronage into Pillage, and their Devotion into Sacrilege, robbing the Ministers of their means, and the people of their spirituall provision.

Anno 1590. Having provided for his Parish a worthy Preacher, the people, though they admired his gifts, yet would not so much as thank him for his pains, which was a great discouragement to the Minister : Hereupon Master *Bruen* withdrew his Preacher into his own Chappel, to make the people more to prize the Word by the want of it : Then resorted many to him, some to the Chapel to feed their souls, and many into the Hall to feed their bellies, to his no small cost, and yet great comfort, because Religion increased thereby : But after a while, at the importunity of Christian friends he restored him to the publike Congregation, maintaining him, and other Preachers after him, till by the death of the Incumbent, God established a faithful Pastor amongst them. And whereas the people at *Tarvin* had a bad custom of keeping Wakes upon the Sabbath Day, at which times there was much profaneness practised, to the dishonor of God, by banqueting, drinking, dancing, &c. This godly Gentleman studying to remedy this great evil, against that time, every year, provided three of the best affected Ministers in the Country, who spent most part of three dayes in preaching

preaching and praying in the Church, so that the Pipers, Fiddlers, Bearwards, Players, and Gamesters had no time left them for their vanities, but went away with great fretting, yet multitudes of welaffected people filled the Town, & the Church, much rejoycing before God; and these he feasted at his house also, so that at one of these times, he spent in his house a fat Beef, and a half in the space of three dayes upon godly, and welaffected people: And this he did for divers years together, till by degrees, he had weared out those profane Wakes: Hereupon he began to be admired for his fervency in the profession of the Gospel, and praise of true Religion, insomuch that divers Gentlemen of the best rank desired to sojourn in his house, for their better information in the way of God: One of which at his first coming would by no means indure to be reproved for his faults, but how it was afterwards with him, Master Bruen thus left it upon Record; *After a while, having the one hundred forty first Psalm for our Evening Exercise, divers of my Family did usually give notes, being godly and welaffected, and they all concluded together that every one of them should speak upon the fifth verse. Let the righteous reprove me, &c. And my self gave the last note, after which he never resisted any more.*

Liberality.

His house a nursery of Religion.

And whereas in those days the Lord was pleased in compassion to his people, to raise up, and establish many holy exercises of Religion in *Cheshire*, and *Lancashire*, which were maintained monthly by the godly labors of the faithfull Ministers of

His pains to
hear the
Word.

His love to
Gods Mini-
sters.

His Wife
dies.

Christ in those parts with much comfortable success : Master *Bruen* frequented these exercises, and with great care, and conscience, he stored himself with their treasures, and lighted his Candle at their Torches, whereby he was better enabled, and more furnished to set forwards Religion in his Family, and elsewhere, as occasion was offered : In frequenting these exercises, he took much pains, riding early and late, in heat and cold, and through foul ways, sometimes ten, twenty, yea thirty miles, to his great charges also : These Sermons he wrote diligently, repeated them as he went home, and for about thirty six years together at home he wrote over again the substance of these exercises, whereby he left to the heirs of his Family so many Volumnes of Manuscripts set up orderly in his Study, as is scarce credible, which he charged them to read over, if it were but once in their lives : He used the Ministers wheresoever he came marvellous kindly, commending their pains, rejoycing in their labors, and many times defraying their charges, always encouraging them with gracious and sweet words : Yea, this kindness of his extended to all the professors of Religion, even to the weakest and poorest Christian that he observed to frequent these exercises : In the midst of these sweet comforts the Lord was pleased to exercise him with a great affliction, by taking away with a stroak his dear Wife, and faithful yolk-fellow, yet did the Lord so sanctifie this affliction to him, that by the power of grace, and Christian wisdom, he moderated his affections, and

and subdued his passions, not mourning as a man without hope ; but assuring himself that his loss was her gain : after which, finding that he stood in need of marriage for the comfort of his life, & necessity of his family, he sought by prayer a prudent wife from God ; and the Lord was pleased to answer his prayers by providing for him Mistris *Ann Fox*, descended of an ancient and worshipfull family in *Lancashire*, a Gentlewoman as beautifull by grace within, as amiable in face without, and one very well reported of in the Church of God : Her therefore, with the joynt consent of her self, and friends, he married, and the first year her Mother would needs give them their Table, during which time he was as carefull to do good to that Family, as if it had been his own house, and he quickned himself and them to Prayer, and Praise, Reading the Scripture, Singing of Psalms, holy Conference, Catechising, &c. Concerning which, himself thus writes : *My Mother in Law Tabling of us for a year, we set up the exercises of Religion morning and evening ; In which time through Gods grace, my Mother in Law got saving grace, and my Sister in Law, now Mistris Hinde, and another half Sister of hers, and their Brothers, Master William, and Master Thomas Fox, a servant or two, and some neighbours, blessed be God for it, &c.*

His second Marriage.

He promotes Religion in his Mothers Family.

At the years end, he brought home his beloved Wife to *Stapleford*, where they lived in great peace and love ; and being well settled, there were many of the greatest Gentlemen in the Country that sued to him, some for themselves, some for their

He entertain-
ed many
boarders.

His Pru-
dence.

He reforms
his house.

children to be entertained into his family, and hereby his house became a nursery for religion; a Vineyard which the Lord blessed to bear trees of righteousness, and fruits of holiness: Towards these his maner was, when they came first into his Family, to try their dispositions, and inclinations, & how tractable they were like to be to good duties, and practises: For which end he carefully observed their ways, saw much, & said little, bore, and forbore as occasion required: taking special notice of any good they said, or did, and passing over many lesser faults, till he had fitter opportunity to reclaim them: amongst others, one young Gentleman could not well away with the strict observation of the Sabbath. *Whereupon (saith he) we did all conspire to do him good, ten of my family speaking one after another, and my self last, for the sanctifying the Lords day; after which he did very cheerfully yield himself, blessed be God.* At another time (saith he) coming into his chamber, I found over the Mantletree a pair of new Cards, and no body being by, I took out the four Knaves, and so laid them there again: But for want of such Knaves his Game was marred, and he never played in my house after: And in like maner (saith he) twenty years before, being in one of my Studies, and seeing a pair of Tables under my feet, I took them, with the Men, Dice, and all the Cards I found, and put them into an Oven that was then in heating; and hereby he rid them out of his house: And to justifie his detestation of these games, he set down in writing these Collections.

I. All

Against
Cards and
Dice.

1. * All Games depending upon hazard, or chance are to be eschewed.

2. The Prince of Devils first invented them, and the place was Hell.

3. Such gamesters were held, and accounted for infamous persons, uncapable of any office, and unworthy any benefit of Law.

4. Dicers, Harlots, and Thieves be of one Hall and Corporation, and the more cunning in this Art, the more wicked in their lives and manners.

5. All gain by gaming is *turpe lucrum*, plain Thievery, worse then Usury.

6. All play at Dice is plain Lottery, which to use idly or triflingly, is a sin against the Third and Ninth Commandment.

7. There is no recreation of body, or mind in these games, unless it be in desire, and hope of gain, by another mans loss, which is unlawfull.

8. Cards seem less evill then Tables, but there is never a Barrel better Herring, there is so much craft in packing, &c.

9. There are mixt games, consisting partly of Lottery, partly of wit, and are oftentimes maintained with tricks of cosenage and knavery.

10. The Coat cards were in times past the Images of their Idols.

11. We should abstain from such games; 1 Because they never were, nor are of any good report in the Church; 2 There is great appearance of evill in them; 3 The command of the Magistrate forbids them, by the name of unlawfull games;

He sets up
Bibles in his
house.

Mr. Perkins
his testimo-
ny of him.

games; 4 They tend not to Gods glory; 5 They are causes of much hurt to our neighbours, and occasions of many sins and sorrows to the gamers, and their Families, &c.

And therefore for the preventing of these mischiefs, and to exercise the heads and hearts of his Family, and of such as came occasionally to his house, he bought two goodly fair Bibles, and set them upon two Desks, one in his Hall, the other in his Parlour: About this time there being a defect in the publike Ministry, he procured a faithful Minister of Christ to be Preacher at *Tarvin*, whose Ministry being very powerfull and profitable, he so much delighted in him, that he maintained him and his Family very bountifully, and entertained him kindly: About this time the fame of Master *Bruen* coming to Master *Perkins*, who hearing of his excellent parts, and pains in the profession of Religion, and exercises in his Family, and of his government of his house, and the religion of his servants; being ravished with heavenly joy, and stricken with an holy admiration at the hearing of it, he brake out into these speeches: *Certainly this is no other then the house of God, and for the practise and power of Religion, the very Topsail of England*: His Fame spreading still more and more, many Gentlemen sought to him, to sojourn with him, and at the requests of his friends he entertained divers Families, and personages of great place; many of which, during their abode with him, were truly converted, others convinced, and all much reformed in their lives: But in
the

the midst of these sweet comforts, the Lord again sent a tempest of grief, and sorrow, by taking away his gracious Yoakfellow, which not long after caused a dissolving of his Family, and a dispersing of that whole Company, to their no small grief; Concerning which, himself thus writes: *When it pleased God to take away my wife from me, then all mourned for her loss: As also because all my Tablers must now part, being about the number of one and twenty: But we did still so well accord, and so loth we were to part asunder, that I requested them to stay with me that quarter more, which was very thankfully accepted: In which time we had much comfort, but mourned often to think of the quarters end: And the last day sitting at dinner together, all were so full of heaviness, that there was no meat eaten, so that I was forced to hide my self, and could not take leave of them, &c.* Then saith he, I lived a single life five years and an half: And being in debt, and having four daughters, and divers sons to dispose of, by advise of friends, I gave over house, and went to live at *Chester* for a season: Master *Bisfield*, a godly and powerful Preacher, being Minister there at that time: And there I lived three years, having the company of Master *Bisfield*, and his wife every Wednesday, and Friday at Dinner with me, which were his Lecture dayes, with some other good company besides: In which time God stirred up the hearts of many of my neighbors to come to prayer with us: Which meetings were at first traduced by some, yet after awhile, being well known what they were, no fault was found: In this

His second wife dies.

He lives at *Chester*.

God bleſſeth
him exceed-
ingly.

Charity.

Meditation.

The fruits
of it.

time it pleaſed the Lord Almighty to give a great bleſſing, All praife to his holy Name: Many converted, many confirmed, and many convinced: In theſe three years God alſo gave me a great bleſſing in my outward eſtate: I paid all my debt: I married two of my daughters, and paid their portions: I preferred a ſon or two: I maintained the poor in my own Pariſh in the Country, allowing them all the profit of my two Mills: I maintained the poor in *Cheſter*, both at my Gates, and otherwiſe weekly, as I was rated: All humble and hearty thanks be given unto God, Father, Son, and holy Ghoſt, for evermore, Amen.

The three years being expired, he returned home to *Stapleford*, and encouraging himſelf in the wayes of God: He daily performed theſe four Duties: Firſt, Meditation for the increaſe of Knowledge, and good affections towards God, and good things: And for his help herein, he carried about with him ſome part of the Bible, or Notes of Sermons when he went into the Fields: Within doors he read much in the Scriptures, and made collections of the Promiſes, Precepts, Comforts, Prohibitions, &c. And theſe he made the ſubject of his Meditations: For this end alſo he read of the Works of divers Learned men, and drew into Heads, and Commonplaces what was moſt worthy Obſervation in them: And he found much benefit by theſe Meditations: as the killing of noiſom luſts, the diſlodging of many worldly cares: It wrought in him a godly care over his thoughts, words, and actions: A gracious aptneſs

to,

to, and chearfulness in holy duties: It ministred to him counsel, and strength for spiritual combats: It brought him to an heaven upon earth, and made him go about earthly affairs with an heavenly minde: It kept his heart in possession of his integrity, whereby he kept faith, and a good conscience in every thing: It wrought his soul to a gracious tenderness, lowliness, and meekness: It inabled him wheresoever he came to leave a sweet favor of his graces, and vertues, behinde him: And it was as a soveraign preservative against all inlicements, and allurements to sin.

In the next place he was very careful to observe Gods Works, both of Mercy and Judgements, for which end he observed, and Recorded many of them: Hear him speaking in his own words.

His observation of Gods Works.

Some few years before my Brother *Hardware* died, he had a Man-servant (as many thought) bewitched, and grew daily weaker and weaker, so that my bother sent to me, and my Family to spend a day with him in Fasting and Prayer: At that time I had good Master *Wats* the Preacher with me, we went to the house, where we found the man very sick and weak, and like an Anatomy, having nothing but skin and bones, not like to live a day longer: He was brought and layed in a bed in the Chamber where we prayed, and the same Evening he began to amend: The next morning he walked abroad, and the third day was so strong, that he fell to his work and labour: *All laud, and praise to God for it.*

Return of Prayer.

Anno 1601. My servant going with his Cart laden, fell down, and the wheels being iron-bound, went over his leg, yet hurt him not at all: *Laus Deo*, Praised be God.

Gods mercy.

Anno 1602. My son *John* going into the field, took up a Sith to see how he could Mow, the Sith entred into his Stocking to the shin-bone, shaving the haire, and came out at the back-side of his leg, and touched no flesh nor skin: *Laus Deo*, Praised be God.

Gods judgement on a swearer.

An. 1603. One that dwelt in my Farm in *Wimble Stafford*, seeing two godly persons going in the way, said to one with him, I will dance, and swagger, and swear, to anger yonder two Puritans, and so he did, to their great grief: But presently the revenging hand of God was upon him, so that immediatly he fell sick, was carried home in a Cart, and within three dayes died most fearfully: *All glory to God*

A Boy possessed with the Devil.

But he took the greatest pains in Recording the passages about a Boy about twelve years old at *Northwitch*, who was so strangely, and wonderfully afflicted and tormented, that many held him to be really possessed with the Devil; about this he wrote much; Some of the passages were these: By his torments he was brought so low, weak, and feeble, that he was almost nothing but skin and bones, yet for the space of four and twenty hours every day (having one half hour respite, which they called his awaking time, and wherein they gave him a little food) he was of that extraordinary strength, that if he foulded his hands together,

no man could pull them asunder: If he rolled his head, or tossed his whole body (as usually he did) no man could stay, or restrain him: He would, to the great astonishment of the hearers, howl like a Dog, mew like a Cat, roar like a Bear, froth like a Boar: When any prayed with him, his passions were strongest, and his rage, and violence greatest, ready to fly in their faces, and to drown their voyces by his yellings, and out-cries: If one came near him with a Bible, though under his Cloak, and never so secret, he would run upon him, and use great violence to get it from him, and when he could get any, he rent them in pieces: Sometimes he would lie along, as if he had been stark dead, his colour gone, and mouth so wide open, that he would on a sudden thrust both his hands into it: And notwithstanding his great weakness, he would leap and skip from his Bed to the Window, from the Window to the Table, and so to bed again, and that with such agility, as no Tumbler could do the like: And yet all this while his legs were grown up close to his buttocks, so that he could not use them; sometimes we saw his chin drawn up to his Nose, that his mouth could scarce be seen: sometimes his chin and forehead drawn almost together like a bended Bow: his countenance fearfull by yawning, mowing, &c. The Bishop hearing of the strange torments of this poor child, sent for him: His parents brought him, and once the Bishop prayed with him, but the boy was so outrageous, that he flew out of his bed, and so frightened the Bishops men, that one of them fell

into a sown, and the Bishop was glad to lay hold on the boy, who ramped at the window to have gotten out : Hereupon this Bishop granted a License for a private fast in the childs fathers House for his help and release : which accordingly was performed by two godly Ministers, & by Master *Bruen*, with divers others; yet God gave not deliverance at that time : when he was in his fits, without understanding and knowledge of what he did or said, he would often say,

Jesus saith, (for so he began all his speeches) the Devil when he comes takes away my hearing, seeing, understanding, hands, legs, that I should have no senses, nor limbs to glorifie God withall.

Jesus saith, If they would have cast out the e-vill spirit, they should have come better provided.

Jesus saith, I have but three Devils : Its like one of the Spirits will go out of me, and take counsel of a great number of foul Spirits, and come again, and trouble me worse.

God puls back the Devil with a ring in his nose, yet the Devil shakes my Faith, as if it would go out of me.

Well, these Drunkards and Whoremasters do not think upon their sins : Well, how then ? there is no Drunkard that doth drink one spoonfull, or drop of drink more then will suffice nature, but the Devill doth pen it down in his book : Well, it is a great Book, and he doth keep it close till the Day of Judgement, and then he will lay it to their faces, at which time the hills will tremble and quake,

quake, and the Devil will quake, yea, he doth quake for fear already.

Well, some would think it a great while to be bound with the Devil a year or two, as I am; but its better to be so, then to wallow in drunkenness, swearing and whoring: for the Devil works in their souls.

Jesus saith, They say he shall not out of me: but when God comes he will strike home.

Many other of these strange speeches did he utter, which for brevities sake are here omitted, though recorded by Mr. *Bruen*.

Master *Bruen*, besides his Family duties mentioned before, used private prayer very often, yet not confining himself to any place within, or without doors for it, but taking his fittest opportunity, as time, and place best accorded: About his own house he had divers places which interchangeably he used for this purpose, not frequenting one, lest he should be suspected of hypocrisie, or vain-glory; & as he was choice of the place, so of the time also, which he constantly set apart every day for private prayer: Seven times a day did he practise this duty; first, in the morning before any of his family rose, next after family prayer, before his breakfast, then immediately before Dinner; then a little while after Dinner; then a little before Supper; then not long after Supper: Lastly, a little before he went to bed: And as he was frequent, so was he, through Gods grace, powerfull in these his prayers: and hereunto, upon extraordinary occasions, he added fasting, which he observed with so great austerity,

Private duties.

He prayed seven times a day.

Fasting.

He used to kneel upon the bare boards.

His heavenly-mindedness.

His universal obedience.

ty, that he much weakned his body thereby; and as it is recorded of Saint *James* the Apostle, so was it true of this Gentleman, that his knees were grown very senceless, and hard with much and frequent kneeling: In these his private prayers his principall aim was to search his heart, examine his life, confess and bewail his speciall sins, and infirmities, craving pardon for them, and power against them; as also for the sins or afflictions in his Family: he mourned for the sins of *Sion*, and for the afflictions of *Ioseph*, and desolations of *Jerusalem*: he afflicted his heart for the barrenness and backsliding of professors, for their imbracing the world, forsaking their first love: to which he added, praise, and thanksgiving for mercies: He daily laboured to be more and more renewed in the spirit of his mind, in knowledge, righteousness and holiness, according to the Image of him that created him: Whilst his commoration was on earth, his conversation was in Heaven: He had an holy resolution, so to use the world, as neither abusing of it, nor being abused by it, but to keep himself unspotted from it: He had a full purpose to keep his heart always in Gods presence, knowing and believing that he heard all his words, and beheld all his works: He used a constant and conscionable striving against all sin, especially the sins of the times and places wherein he lived: He had a godly desire in all companies either to do good to others, or to receive good from others: a full purpose to deal justly, and uprightly with all men, doing no other to them, then he would have them

them do to him : a charitable disposition to take doubtfull things in the best sence, so far as he might, without wounding his own conscience, or offending others : He was slow to speak, swift to hear : He utterly renounced the vain conformities of the world, neither following the fashions, nor serving the humors of vain, or vile persons, nor staying in their company longer then needs must : His care was to cut off all occasions of variance, and strife, with all speed that might be : He laboured for an holy contentedness of mind, by entertaining all crosses with patience, and turning them to their best use, and imbracing all comforts with thanksgiving, bringing forth the right & proper fruits of them : He would not be easily provoked by indignities, and injuries, he had rather forgive twenty wrongs, then revenge one : He was willing to purchase his peace, sometimes with his own loss, if otherwise he could not procure it : He used to shut his ears against tale-bearers, the seedsmen of strife, and firebrands of contention ; Ordinarily he recompenced evill with good, forwardness with kindness, and passion with moderation and good affection : A neighbour Gentleman conceiving a great displeasure against him upon a very small occasion, in a great ruff sent his man to him to inhibit him from coming upon his land, either himself, or any of his Family, upon their peril ; To whom Master Bruen presently answered ; Tell your Master from me, that if he, or any of his Family will come upon any part of my ground at their pleasures, they shall be wel-

B b b b

come,

Charity.

Hated sin-
full fashions.

Meekness.

Note.

Returns
good for e-
vil.

come, and if he will come to my house, he shall be much more welcome; which gracious and kind answer did so melt the heart of his adversary, that he presently brake forth into tears, reconciled himself to him, and became his true and faithfull friend ever after: He was also very careful to prevent or remove all occasions of variance, and strife amongst neighbours, and friends, both neer and far from home.

Grace over-comes nature.

Naturally he was passionate, and hasty, but having his sin pardoned in the blood of Christ, and having gotten power over it, his nature was healed, his passions subdued, and his forwardness was changed into mildness: He was of an ingenuous facility, either to be perswaded to any thing that was good, or to be dissuaded from any thing that was evill: An honorable Judge in open Court having a complaint made to him against M. Bruen, of some wrong that he did, by a Water course to his Mills: Out of that good opinion he held of him, said: *I cannot think but that you wrong Mr. Bruen, I will undertake for him, make him but sensible of any wrong that he hath done, and he shall willingly acknowledge it, and make you double amends for it.*

An honorable testimony of him.

Liberality.

Also there was forty shillings given to the Parish of Tarvin, which being lene abroad, through neglect, was lost, whereupon the Church-wardens, and some of the neighbours requested him by himself and his friends to make it up again, to which he presently answered, that he would not press upon any mans purse for that matter, & so he gave them the mony himself, which though not much,

much, yet more then most Gentlemen would have have done in such a case: He saw none that were without the means of grace, but the bowels of compassion yerned in him, pitying the misery that was upon them: He saw none occasionally at their heathenish sports, and sinfull pastimes, but he looked angerly upon them, and spake roughly to them, yet withall, inwardly mourning for the hardness of their hearts: If occasionally he met with mockers, contemners of God, and dispisers of good things, he would not cast pearls before swine, but turn away his face, and not so much as salute them: If any poor soul erred from the right way, and yet desired a guide; how carefull was he of their good? How joyfull to do them good? yea, to encourage and draw on such, he would give them Mony, Corn, Bibles, Catechismes and other good Books, which he had always by him for such purposes: If a professor of Religion fell into decay, he would relieve him by his own, and other good means: Sometimes he would take off a good sute of apparel from his own back, and bestow it upon a godly poor man that wanted it, and withall give him a good sum of mony out of his purse to accomodate him in his calling: He was much given to Hospitality, and to entertain strangers, his house was the common Inn of Gods children that came neer him: None so welcome to eat of his morsels as such strangers, as were no strangers in *Israel*: Many that passed betwixt *Ireland* & *England*, and that came upon business to *Chester*, horsemen and others, would take

Mercy.

Charity.

His hospita-
lity.

Charity.

up his house for their lodging place, that they might comfort and rejoyce their hearts in seeing his face, hearing his voice, and conferring and advising with him: His ordinary Table was bountifull, and plentiful, not to excels, but to a very competent sufficiency, and for the furtherance of it, he had a great flight of Pigeons, a Warren of Conies, delicate Fish-ponds, besides other ordinary provision about his house: Yet would he not suffer any wilfull wast or abuse of Gods good creatures: His Cellar was open, and free to any, as far as they kept themselves within the bounds of moderation: He did usually fill the bellies of great multitudes, which out of his own and other parishes resorted to him for that end: And in the deer-years he made provision for them almost every day in the week, & would sometimes serve them himself; both to keep them in good order, and equally to distribute according to their necessities: His purse was ever open to give, or lend freely to such as would borrow: his admonition was, *Remember your promise, and pay again if you will borrow again*: and if any that borrowed were willing, but not able to pay, he would rather forgive the debt then exact it.

In the time of a great dearth, fearing that divers of his poor neighbors were in want, taking the opportunity when most of his Family were gone abroad to a religious Exercise, he sent for his neighbours, and distributed fourteen Bushels of Corn amongst them: Yea, the loyns of the poor did bless him, being warmed with the fleece of his flock,

flock, or clothed by the cost of his purse : Every year against Winter, he bestowed four or five pound in making provision to clothe the poor : Yea, he was a protector to the poor, to deliver him out of the hands of those that were too strong for them : He was a Counsellor to defend their righteous cause, and to plead for them.

His Character.

He held always a gracious Harmony in judgement with all such Divines, and Professors of Religion as were most found in the Truth : He religiously sympathised with the Church in all her afflictions.

Sympathy.

When he heard evil tidings out of *Bohemia, Hungary, Germany, the Palatinate, &c.* he sat down (as *Nehemiah*) and wept, and mourned certain days, and fasted and prayed before the God of heaven : He was frequent in visiting the sick, and such Families as had the extraordinary hand of God upon them : If any were troubled in conscience, molested by Satan, terrified by Gods Judgements, happy was he that could get Master *Bruen* come to him, his very presence was some ease and refreshing to them : And as his gifts in prayer, and pains were great, so was the issue, and success thereof (through Gods Blessing) many times very effectual, either for full release, or some relief at least : He himself Recorded divers mercies obtained of God by his Prayers, the glory whereof he doth ever in great humility ascribe to the Lord, giving him hearty thanks for manifesting his Grace and Power to so weak creatures, by so weak means : Being on a time at the

Prayer powerful.

Zeal.

Sheriffs Table, there was a Health begun to the Prince, and there were great Lords present, but when it came to Master Bruen, he said, You may drink to his Health, and I will pray for his health, but drink for mine own health, and so I wish you may do for yours, and so he passed it over, not yielding to any of the solemn Ceremonies in that act: He was a great enemy to the profane Customs and corruptions used in great Houses, and would not spare to admonish his friends, by word or writing to reform the same.

Mercy.

He was very merciful in his dealing with his Tenants, not grinding the faces of the poor by great Fines, nor crushing their bones by heavy rents, and racks, nor break their backs with cruel services, nor did he use their beasts without hire, nor their labour without wages: But it was the joy of his heart to see his Tenants prosper: His whole life was a meditation of death, and a continual preparation for it: And in his declining dayes, when he saw that he was drawing on towards his journeys end, his faith was exceedingly increased, his hope, and rejoycing in God much enlarged, his love and zeal wonderfully inflamed, his affections towards God and his people more holy, and heavenly, and his motions towards heaven more quick and lively then before: The day before his last sickness, he rose very early in the morning, went into his Study to his private prayer, then came forth and prayed with his Family, then returned into his Study till Dinner time: and after Dinner went into his Study again, where it pleased

Death prepared for.

sed

sed God after two hours to visit him, as it were, with an Ague, whereupon he laid himself down upon a bed: His wife said to him, Sir, I fear you have done your self hurt with rising so early; to whom he replied; If you had seen, wife, such glorious things as I saw this morning, being in private prayer with God, you would not have said so, for they were so wonderful and unspeakable, that whether I was in the body or out of the body, with *Paul*, I cannot tell, thus it hath pleased God, lest I should be too much exalted by this glorious sight, to give me a buffet in the flesh: The like ravishing in spirit, and such glorious sights, he saw not long before (as he acquainted some private friends) after he had been one day in private prayer with God in his Grove: Whence he had a strong perswasion, that he should not live long, before he made a glorious change of this life, with a better: And for this end he cleared up his Evidences for heaven, and confirmed his assurance of his right thereunto: This his confidence was his comfort in all his sickness, which drew from him many such heavenly speeches.

Joy unspeakable.

Faith.

O how great is thy goodness, O Lord, which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee, before the sons of men.

O how precious are thy thoughts to me, O God! O how great is the sum of them! If I should count them, they are more in number then the sand: When I awake I am ever with thee.

Thou shalt guide me with thy counsel, and afterwards receive me to glory: Whom have I in heaven but thee?

And

And there is none on earth that I desire besides thee: my flesh and my heart faileth, but God is the strength of my heart, and my portion for ever: I know whom I have believed, and I am perswaded that he is able to keep that which I have committed to him against that day: O love the Lord all ye his Saints, for the Lord preserveth the faithfull, &c: As the hart panteth after the water Brooks, so panteth my heart after thee O God: My soul thirsteth for God, for the living God: O when shall I come and appear before God: O let him kiss me with the kisses of his mouth, for thy love is better then wine, &c.

These, and many hundred more of these Divine speeches did he utter in the time of his sickness; and though his bodily infirmity grew upon him, yet would he by no means be kept from the house of God, so long as he could either go or ride: and when he went to Church, besides his Family, he used to call his Tenants, and neighbours that dwelt in his way, to go along with him, and then calling them about him, they used with one heart and voice to sing Psalms, especially the 84. *Psal.* and he with his train came to Church constantly before prayers, and Divine Service began, that he might the more comfortably joyn with the Congregation in the confession of sin, in prayer, praise, reading, singing, hearing, receiving of the Sacraments, all which he performed with most reverend attention, and gracious affection: After the Morning Sermon he usually stayed in the Church amongst other good people, and spent the time in repeating the Sermon, singing of Psalms, and holy con-

His house
was a mile
from the
Church.

How he
spent the
Sabbath.

conference : after Evening Sermon he returned home , attended with his company with much joy, and endeavouring as they went to encrease their knowledge, faith, obedience, &c. In his Family he was so full of life and zeal, that many that lived neer him, came to hear him repeat the Sermons, and power out his prayers unto God; and the joy and comfort that he found in these duties were such, that he would often say, *O that every day were a Sabbath, or a Fast day, for then I should be well* : The week days were more tedious to him, his bodily infirmity encreasing, and his strength decaying; yet would he quicken his soul, and raise up his heart by faith and hope, often saying; *The time is not long, I must shortly lay down this my Tabernacle, and then I shall get the start of you all, and shall celebrate an everlasting Sabbath before the Lord, with his holy Angels, and blessed Saints, in the highest heavens* : He grew daily more & more weary of the world: He set his house in order, and then wholly set himself to think and speak of spirituall and heavenly things: when any came to visit him, he would often say, *Alas good souls, what are you come to see, a poor wretch, a worm, and no man, or a poor dying man, &c.* and when any told him of hopes of recovery, he would say, *My task is ended, the Lord hath no more work for me to do, my warfare is accomplished, my race is run out, I now onely hope, and wait for that Crown of righteousness, which Chr:st hath purchased, and God hath promised to me* : To his Christian friends he would give these admonitions, to hold on, and to hold

His last sickness.

His counsel to his friends.

out, to be stedfast in their professions, not to be weary of well doing, to grow in grace, &c. And for their greater encouragement, he would tell them, that when he first began to profess Religion, there were almost none in the whole Shire that were acquainted with the power and practise of it, &c. *I was*, said he, *a wonder of the world, and a monster of men, and many did bend their tongues like bows for lyes, & did shoot their arrows, even bitter words against me, and yet for all this that came upon me, I did not forget the name of my God, &c.* But (blessed be God) the number of believers, in this Country is much enlarged, every quarter and corner of it being filled with the sweet savour of the Gospel, &c. Therefore my dearly beloved, stand fast in the faith, quit you like men, be strong, be stedfast and unmovable, &c. Also, though his affliction and sickness encreased, yet were not his consolations diminished, though he was feeble in the flesh, yet strong in the Spirit: no pains of his body, nor pangs of approaching death did half so much trouble him, as the inward refreshings of Gods holy Spirit did make his consolations to abound: Afterwards his weakness increased by reason of a stopping in his breast, & throat, so that he could not take down any liquid thing, but he was ready to faint away: About this time a worthy Knight coming to visit him, could not refrain from many tears, which he observing, said to him, Good Sir, weep not for me, for there is no cause of weeping, but of much rejoycing in my behalf: turn your tears into prayers, & let me enjoy that fruit of your love, &c. you are in your way, I am at my journeys end, walk on

as

Comfort in
affliction.

Sir Henry
Bunbury.

as hitherto you have done, and the Lord will be with you, he will never fail you, nor forsake you: To his eldest son he gave many wholsom instructions, and gracious exhortations, praying for him, and blessing his children, encouraging them to be constant in Religion, commanding them to uphold the worship and service of God, both in the public Assembly, and private Family.

His charge to his son,

A little before his death, there came two godly Ministers to him, of his special acquaintance, whose presence much cheered him, to whom he said: I am here, you see, the Lords prisoner, cast upon the bed of my sickness, and in great affliction, yet waiting upon the mercies of my God, for a comfortable release in due season: And being asked by them, whether his consolations did not abound in the midst of all his afflictions, he answered, Yes, I thank God they do, and do far exceed them: Yea, and that which is more remarkable, the Lord of his mercy hath given me such strong Evidence of his favor and love in Christ, that I am not troubled in mind or conscience with any doubts or fears, or any other Satanical molestations or tentations, but rest and waite in patience for the accomplishing his mercies upon me, according to his good pleasure towards me: Then he desired them to pray with him, & raising up himself in his bed, with his heart and hands lift up to God in the heavens, he did, as it were, reach after the petitions that were made for him, often with a cheerful consent, saying, *Amen, Amen.* He continued in great pain of body, but in great peace of mind,

Mr. H. and Mr. L.

His freedom from tentations.

Patience.

Humility.

His death.

increasing still in consolations, and bearing his sickness and pains with admiral patience, not shewing the least discontent in word or deed: When they took their leave of him, they mingled their sorrows, tears, and prayers together, and so parted: He was never quiet, unless he were either meditating, or praying himself, or had some godly man, or some good Minister praying with him: The morning before his death, divers of his friends took their leave of him, desiring at their parting a blessing from him, which he did willingly express, by lifting up his hands and heart unto heaven for them: And not long after, hearing some making motion of blacks, he said: *I will have no blacks, I love no proud nor pompous Funeral, neither is there any cause of mourning, but of rejoycing rather in my particular*: Immediately before his death, lifting up his hands, he said: *The Lord is my portion, my help, and my trust: His blessed Son Jesus Christ is my Saviour and Redeemer, Amen, Even so saith the Spirit unto my spirit: Therefore come Lord Jesus, and kiss me with the kisses of thy mouth, and embrace me with the Arms of thy Love: Into thy hands do I commend my spirit, O come now, and take me to thine own self: O come Lord Jesus, come quickly, O come, O come, O come*: And so his spirit fainting, and speech failing, he meekly and graciously yielded up his pretious soul into the hands of God his Father, *Anno Christi 1625.* and of his Age sixty five.

Not long before his last sickness, my self being with him; amongst other discourse, he

he told me, that when he first procured the setting up of an Exercise at *Tarvin*, he was exceeding solicitous to procure all the Eminentest Ministers in those parts of the Kingdom to supply it, which coming many miles, they were divers times hindered by foul weather, floods, or some sudden accident or other, so that at a very short warning, he was forced many times to get some honest neighbour Ministers to supply their places, and usually he, and most of the Congregation found more edification, and comfort by the labours of those honest plain Preachers, then they did by the Sermons of such as were far more eminent for parts : Whereupon, said he, to me, I resolved to give over my former course, and to content my self with godly neighbouring Ministers, seeing God had shewed me, that it was not the greatness of mens parts, who were much admired every where, but the efficacy of the Spirit, which makes the Word effectual and profitable.

Note.

Collected out of that Learned and elaborate Work, written of his Life and Death, by Mr. William Hinde ; Wherein, besides the History of Mr. Bruens Life, many Theological points are occasionally discussed.

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Reader,

IN my absence from home
mending, which I desire
fore thou readest the Book
easily amended.

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p. 110. l. 12. r. Gnee Musach.
p. 201. l. 23. r. Champernoone. p. 2
l. 12. r. burned. l. 20. r. 1523. l. 22.

. P. 15.

from home these few faults have escaped
which I desire thee to correct with thy pen be-
fore the Book: others which are but literall are

Book I.

ed with him. p.97.l.12. r. till the night stopt them.
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